

Der Lutheraner.

God's Word and Luther's Doctrine
Shall Never Perish.

Eighty-ninth year.
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Branch of the Lord, who, our protection and shield 1.

sects were to win over the German Lutherans. It is also an undeniable fact that many sectarian congregations here in Wisconsin were recruited from German Lutherans. At that time the Episcopalians had already established the Nashotah Seminary, which still exists today, in order to train their people on the spot for their mission. Fricke visited this institution and has written a very readable report about it.

Many of the details Fricke shares in the "Diary" are extremely interesting, and the interest is heightened by the immediacy of what is reported. Many things, which in synodal reports, parish chronicles, etc. have been pushed into the misty distance, appear here in concrete form, and we learn about them here at first hand. All kinds of persons known to us only by name are mentioned, with whom Fricke himself spoke. Pastors, whose activities we know only in very vague outlines, stand before us in the flesh, so to speak. There Fricke talks personally with Pastor H. in Donkeys Grove near Chicago, well known to all the former pastors of our Synod, about our just adopted Synodal Constitution, and hears his judgment that our Synod is not strict enough, while he himself, as a supposedly good Lutheran, served a congregation which bore the suspicious name of "German Evangelical Lutheran, Reformed, Protestant Church." Then Fricke talks personally with Mr. Bewersdorf, who after the first synodal report of our synod had appeared before the synod as a delegate of Grabau congregations in Chicago, and lets him give him exact information about the evil doings of Grabau and his co-workers Kindermann and Krause. There he speaks personally with P. B. in Grafton, Wisconsin, who, as Löhe's Sendling, wanted to be well Lutheran, but nevertheless had administered Holy Communion to a mixed congregation, that is, one consisting of Lutherans and Reformed, by excusing himself with the fact that the relevant paragraph in our Synodal Constitution could not be carried out; he had presented the pure doctrine to the people, and the name Lutheran and Reformed did not matter. Then we also hear that the congregation in Milwaukee has already called Keyl and hopes that he will accept the call, and are thus vividly transported to the time when the Missourians first gained a firm foothold in Wisconsin. In this connection the "Diary" throws much light on the conditions created by the Grabauian mismanagement, in that the people themselves repeatedly speak out and thus confirm the correctness of the judgment passed by our Synod in Chicago. There is much more to be mentioned from the "Diary", but the above may suffice.

If one sums up everything, one must confess that the young candidate for the office of preacher, Fricke, has set a beautiful monument to his zeal for God's kingdom, his faithfulness to the confession, and his ministry. Even if the positive result of his journey was small, it remains a memorable event in the history of the Inner Mission of our Synod, and our Synod has never since ceased to seek out the churchless Lutherans through traveling preachers, as we now call them, and to serve them with Word and Sacrament.

Finally, one more remark. The discovery of Fr. Frincke's "diary", which is so interesting and historically not unimportant, is certainly a renewed reminder to us to collect all documents, letters, reports, conference minutes, etc. from ancient times that are important for the history of our Synod and to place them in the Synodal archives, where such are established and carefully preserved, or in the collection of the Concordia Historical Institute in St. Louis. It is high time.

O. F. Hattstädt.

From the Alsatian Free Church.

The past year will be recorded as an unforgettable one in the history of the Evangelical Lutheran Free Church in Alsace, which is in close brotherly connection with the Missouri Synod and draws its teachers from it, and has also enjoyed its rich support for many years; for the year 1932 has been



Interior view of the church in Mulhouse on the day of its inauguration.

These innovations will be of great importance for the progress of the ecclesiastical work of our Synod in France. It is true that in the last few years there have been a number of disturbances, such as the return of Pastors Strafen and Krämer to America for health reasons, as well as the fact that two of the five pastors who come from this country were drafted into military service according to French law, Pastor F. C. Kreiß of Paris already in the fall of 1931, and Pastor M. Sengele of Schillersdorf near Ingweiler in the following April. However



In front of the entrance of the new church in Mulhouse.

From left to right: Mr. H. Kreiß, the president of the Wohltätigkeitsverein; Father M. Sengele of Schillersdorf; Rector M. Willkomm of Berlin-Zehlendorf, former pastor in Mulhouse and celebratory preacher on the day of the dedication; Father F. C. Kreiß of Paris; Father Fr. (The pastors Sengele and Kreiß in uniform, since they have to serve their military year).

these obstacles are only temporary. On the other hand, the past year has also brought us much cause for joy. For example, a short time ago the mother parish in Mulhouse was finally able to move out of the small church hall where it had been considered an "angle church" and inaugurate a new, beautiful place of worship, which, for the sake of its



The Bethel sanatorium for lung patients in Aubure in the Alsace mountains.

The aim was to make the building look inviting rather than repulsive to foreign visitors for the sake of its good location and attractive furnishings.

In our ecclesiastical work in Alsace, of course, we encounter many difficulties that rarely come to light in North America. One of the most important, as far as the work in Alsace itself is concerned, has now been solved by the fact that at least all the town congregations have a proper place of worship. That it has come to this, God has so kindly helped by richly blessing the charity association founded in our midst ten years ago. This year, at the celebration of its tenth anniversary, this association was able to look back on a very blessed career. The Bethel Sanatorium in the mountains of Alsace has proved its worth as a charitable institution and has been expanded, so that the association has been able to extend its work in the service of the Church ever further. Thus it was also possible for it to come to the aid of the congregations, so that they could build modest but suitable churches. Admittedly, it will take long, long years



Entrance to the church hall in Strasbourg (P. M. Wolff) and festive crowd on the day of the inauguration in 1928.

last until these houses of worship become the full property of the congregations concerned. The commercial or residential buildings connected with them must pay off the houses of worship through the rent they pay. But the congregations have the advantage of being able to hold their services in suitable halls even now.

A few weeks ago we were also privileged to see the old parsonage and church building in Mulhouse in its new configuration, in which it is now to serve as a home for the elderly. It was a matter of concern to our charity association to also care for the single elderly people, some of whom would have had to spend the last years of their earthly pilgrimage only with difficulty and sometimes without proper ecclesiastical service without the foundation of a home. Here they are under the pastoral care of the local priest and enjoy the care of a capable deaconess. God grant that this work of Christian love may also succeed and receive his blessing!

The Alsatian Free Church has also undertaken the missionary work in Paris with the support of the American co-religionists. Even in this great city, where, as in all cities of its kind, there is much spiritual poverty and ignorance, along with so much luxury, God's Word is to be preached purely and its miracles worked. For two years this mission has been regel-



The chapel at Wörth in Alsace (P. W. Bente), built three years ago.

moderately served. Unfortunately, this work was interrupted during the whole of the past year, because the undersigned had to serve his military year required by the French authorities. Since this duty took him three hundred miles away from Paris, the members of the mission congregation could only be served insufficiently, even with occasional substitution on the part of the Alsatian ministers. Thus other work also came to a standstill for a whole year. And yet the year 19. 82 also means a tremendous progress for Paris. For the always active Charity Society has decided to build a chapel and a hospice in Paris, and some weeks ago purchased a piece of land that is quite conveniently situated for missionary purposes and also for the founding of a Christian youth home. Admittedly, in these unsettled times, it is an enterprise that only firm trust in God can justify; but he who trusts in his God has never built on sand. And only in this way could the church work in Paris be given an opportunity to take advantage of missionary opportunities. Hitherto we have been, and still are, dependent on the good will of an English Methodist Church for the time and place of our services, and time as well as place is most

This is unfavorable, especially since we can only publicly announce our services and paste some of them into her hymnal, and then read them again before the in German, since the Methodists do not do their own work in this language. service begins, and be edified by them. So we will continue to pay attention to Although we also have regular French and English services, they are only this section of our paper.

known to the present members of the congregation due to the circumstances "And the LORD our God be kind unto us, and promote the work of our mentioned above. Thus all missionary work in French and English must come hands with us; yea, the work of our hands may he promote!" Ps. 90, 17.

to a standstill, as long as we do not have our own church premises; and even L. F.

Our Magazines. We are happy to report that in the various church bulletins that have been sent to us lately, our church periodicals have again been placed on display. Our pastors are quite right in urging their readers to keep the church bulletins that the Synod publishes, and especially now, in this time of need, not to give them up. Our pastors must be thanked for their diligent faith still exist in these once so flourishing churches. Indeed, this "Lutheran" and faithful work. In the *St. James Messenger*, the bulletin of our St. James parish church is hardly distinguishable from its "Reformed sister church," either in in Quincy, Illinois, Father T. Lang writes at the end of an article:

doctrine or in practice. Since there is already a common seminary for both "Please do not let your order expire, but inform Mr. W.D. or the pastor churches, and since mission is also carried out by both together, the existing in time, so that the magazines can be ordered again. But now it is time that we differences will not last much longer. Therefore, our mission is not only not also win new readers for our magazines. Whoever is not a reader of our journals superfluous (as I have already been told by one of the local Lutheran pastors), should now join the circle of readers. One will be strengthened in his faith by the magazines, and they give us comfort and light for our Christian life in these but highly necessary. evil days. You will then also know what is happening with the money you give

May God bless our faithful Lutheran work in Alsace as well as in Paris for the mission, and you will continue to be informed in the best possible way and may it continue to spread! This is a work whose success is not outwardly about all our church work. So keep then and read also our church papers!"

work that is pleasing to God, because it is carried out in all faithfulness to His We share this exhortation here because it so succinctly summarizes what can generally be said about the value of church magazines. God grant us Word and commandment.

Mrs. C. Kreiß.

many readers for our church magazines also in the new year!

J. T. M.

To the Ecclesiastical Chronicle.

From our Synod.

Our "Lutheran". With today's issue our "Lutheraner" begins its 89th year, and at the beginning of this year we again lift up our hearts and hands to the faithful God and Lord of the Church, that He may once again accept the service of our paper and make it a rich blessing for His Church. The "Lutheran" has no intention of changing his previous standpoint and his previous manner. He will continue in it, but at the same time he will endeavor to represent this standpoint ever more firmly and conscientiously, and to make his manner ever more skillful and beneficial and beneficial to his readers. For this they too will call upon the Shepherd of the Church, that He may give to the will the accomplishment. We would like to take this opportunity to thank all the thousands of our faithful readers who hold the "Lutheran" dear and who draw instruction, admonition, encouragement and comfort from it, and we ask them to remain faithful to their and our paper in the future. We especially thank our faithful and diligent co-workers and ask them to remain faithful to the paper in such collaboration, and also publicly give them the assurance, which we occasionally communicate to them privately, that their collaboration is gratefully welcomed and appreciated by the readers. Occasionally a word of appreciation comes in a quite unexpected way even about such communications in our paper that do not stand out so much as the doctrinal articles and Scripture reflections, the missionary articles and the reports from church life, the "Chronicle" and the smaller, more edifying articles and stories. From a faithful reader of the "Lutheran" we learned quite by chance that she also took special delight in the poems, which were

From South America. The hard times that we feel here in the United States are also felt in Argentina and Brazil, as the "Ev.-Luth. Kirchenblatt" reports. However, Dr. Iahn, the president of our institution in Porto Alegre, Brazil, can boast to the Christians there that, in spite of the bad times, the seminary has been provided with larger shipments of food, this time especially from the south, so that one can hope that the student treasury, in spite of the fact that a large number of students have to be provided for, will be able to meet the demands placed on it. There is also a hint in this for our congregations. Money is not so plentiful now; but whoever can send food for our institutions will contribute strongly to maintaining them.

Prof. Nehfeldt of Porto Alegre informs us that the *Mensageiro Lutheran*, the Portuguese paper of our brethren in South America, is in a difficult situation because the income does not cover the expenses. He therefore asks all those who understand Portuguese to order the paper so that it will not have to perish in these evil times. As most of our brethren in Brazil still speak and read German, the mainly does pioneer work for the future, but already serves our Portuguese mission. J.T. M.

Our Mission in Argentina. The "Ev.Luth. Kirchenbote" writes about it: "Our church work in Argentina has the following characteristics: a permanent lack of workers, very large and widespread parishes, great demands on the endurance and efficiency of the pastors and missionaries, only a few independent parishes and attention to the greatest thrift in missionary work. Should this be the case for us-

brave? Not at all. On the contrary, it should encourage! These are quite healthy marks in a mission field, and it is quite a blessed period." For years ago in other mission fields of our Synod things looked as they do now with us. There was never a lack of work, nor of willingness and perseverance, but just as little of God's rich blessing. An example of this: During the great ecclesiastical expansion of our Synod in the State of Minnesota, a pioneer of our Church at one time served seventeen counties. In one year he brought the Word of God to five hundred families spread over forty-two preaching stations. In no state in North America do you find Lutheranism so prevalent today as in Minnesota. What an incentive and what an encouragement!"

On the other hand, the great diligence and loyalty of our brothers in South America must spur us on to support them vigorously in their difficult work.

J. T. M.

Domestic.

The old songs! "Our times are not suited to the production of good spiritual songs." Such was the recent verdict of the Methodist committee appointed to select new songs for a new hymnal. They examined over eight thousand newer songs for text and melody, but for the most part they reverted to the old, familiar songs, highly esteemed in the church. Nowadays there is a lack of the necessary spiritual depth and heartfulness.

Since we are touching on this very matter, let us remind you that just three hundred years ago the poet of the well-known Lutheran hymn "Ach bleib mit deiner Gnade," the "Prayer Song of the Struggling Church," died. This was Joshua Stegmann, professor of theology at the University of Rinteln and leader of the Schaumburg Church. It was in Rinteln that all the hardships of the Thirty Years' War hit him. In 1623 he had to flee with his family. He was allowed to return after some time, but oppression, quartering and plundering remained his lot. Even when Gustavus Adolphus came to the German country, he had no peace from the Catholic soldiers in his country, which lay in the northwestern part of Germany. The Edict of Nestitution of 1629, whereby the church estates were to be returned by the Lutherans to the Catholics, drove him from his chair, and the university was taken over by the Roman Benedictine monks. Succumbing to numerous afflictions and mortifications, the sincere confessor of the truth died in 1632 at the age of forty-four. But his own burdens of the cross left him unmoved; what grieved him most deeply was the distress of the Lutheran Church, as his beautiful song shows. His bones were interred in the old Nikolai Church at Rinteln. The gravestone has now been brought out of its hidden corner and placed in the entrance hall of the church. Dip new inscription is framed by the words, "Teachers shall shine like the brightness of heaven." Through his beautiful song, which thousands of Christians have sung after him, many have been strengthened in the faith.

Good spiritual songs are born under the dear cross.

J. T. M.

At the time of Epiphany. Many years ago, Blessed Prof. A. Crull, at Fort Wayne, published a devotional book, wherein he quoted portions from D. C. F. W. Walther's sermons for daily home devotions. We still consider Crull's "Das walte Gott!" a very fine and puffing "Manual for Daily Home Devotions," and would advise all readers of the "Lutheran" who should still possess it to make proper use of it. We cite from it a few sentences which we wish to consider rightly in the holy season of Epiphany. Walther writes there:

"As wonderful as it is in this story that the wise men from the east were led to Judea by a miraculous star, it seems even more wonderful that God did not choose the miraculous star to lead the wise men without detours to Bethlehem, but that the Jewish king Herod with his chief priests and scribes had to show them from God's Word that Bethlehem was the place where Christ could be found. Now we cannot imagine that the all-wise God should not have done this from the very wisest intentions, not from the most important causes. But what was it, I wonder, that God did thus? One of the main reasons was undoubtedly this: God wanted to indicate for all time to come that he would not lead the Gentiles to his dear Son through miracles, not through stars, not through angels or other extraordinary celestial appearances, but through men, and that through his already existing church, in short, that the mission to the Gentiles was a church mission, a Christian mission.

"In our day, alas, too many think, even those who cannot be denied Christianity, that the mission to the Gentiles is a praiseworthy work, but that it can be done as well as left undone, and that one can participate in it as well as remain uninvolved; And since there are now so many and more wants and needs in the midst of Christendom than can be helped, not a few regard the mission as a burden which ought not to be laid upon Christians in these times of need, and as a work which, in order not to hinder other necessary things, ought rather to be omitted now. But such Christians are in error. The Christian Church is a debtor to the whole world still living apart from Christ; upon her it rests to light the heavenly star of the Word to the poor heathen, and to lead them to Bethlehem. She is to be the fruitful mother, out of whose womb God shall give birth to more and more children even of the Gentiles, like the dew out of the dawn. This is painted before our eyes by our feast history as by a living image."

Let us not forget that our fathers, even in the hardest and poorest times, always thought of the mission to the Gentiles and endeavored to fulfill their duty toward them. We, their children, want to follow this good example.

J.T.M.

Preachers are not supposed to be showmen. This is a truth that the Baptist paper *Watchman-Examiner* tells the Baptist preachers. The complaint the paper makes is that ministers are becoming showmen. According to the paper, this is especially the case in the evening services, where the preacher is concerned with attracting people. As the paper goes on to say, this really does take place; if the service becomes a "show", visitors will also turn up. But the danger is that the visitors take little home for heart and life from the service. We do not write this because we think we have reason to warn against such mischief even in our circles. Thank God! God's word is still valid with us.

But there's a sentence in the article that sort of proves the acting in the church right. The sentence goes like this, "Simply preaching the gospel or even being evangelistic doesn't draw crowds." We wonder, is this phrase really true? Does the pastor, in order to have filled churches, really have to become a "showman"? This is a question we should all be asking ourselves. This is what determines our Christianity: if we go to church to be entertained, our church attendance is a fool's sacrifice; we go to church to please the flesh. But that is not how a true Christian goes to church. A Christian is drawn to church by God's Word; he attends the God-

The people come to the service to be taught from the Scriptures and then to thank God for all blessings in word and deed. Our country has become very ungrateful to God's Word. No wonder God is punishing us with all kinds of chastisements.

J. T. M.

A "burial ground of ideals." This is what an American writer calls our country, after traveling sixteen thousand miles around the country, inquiring of young and old how they stand in matters of religion and the like. The man's name is Morris Market), and his book is entitled *This Country of Yours*. In it he writes under
 anderm: "We are an aimless people. Only one person told me that his church and his God were a support for him in this hardship. Whether it is because Christianity is declining, I do not know, but the fact is clear that the old virtues are no longer taught in our country. Children are no longer taught on the strict precept of virtue; they enter blindly into life. Their fetish is self-expression, the breaking down of all restraining order, the easily learned doctrine of the psychoanalysts. They are not exactly immoral; they are simply without morals. The ideals and goals upon which our country was built are gone. They no longer occupy minds, private or public." Already worse is suggested by a sentence which the *Literary Digest* Artest quotes from the writer's work: "Nowhere did I encounter real religious feeling, but everywhere I found disbelief, doubt, and amusement at the beliefs of our fathers ("skepticism, distrust, and amusement at the beliefs of our fathers").

The writer, however, did not inquire among the Christians of our country, or he would have learned many other things. By the grace of God, the Christians are not as he describes our people; they still hold fast to the basic truths of the Holy Scriptures. But of many younger and older inhabitants of our country what he writes is pretty much true. And this is also very natural, because only about half of the population of the country adheres to a church; the others think and live like pagans. But even many church communities in our country do not see to it that faith in Christ as the Savior of the world is maintained in their members. Many of them deny the Christian confession outright, and other church communities tolerate scoffers and blasphemers in their midst, and hence it is that the situation is as the writer describes it.

We live in serious times. God is punishing, not only through economic hardship, but also by taking away his word. This is the most terrible thing, and it must shake us to the core. We are still in the holy festive season. Let us make it a time of serious penitence! J. T. M.

The Pope and Our Country. One of our readers has been sent a special issue of *The Herald of the Epiphany*, published bi-monthly in Philadelphia, and he now inquires whether all the information given in the paper about the Roman Church is true. In general we think we can answer the question in the affirmative, even if we Protestants do not like the results. According to the information in the paper - to mention just a few - the Roman population of our country makes up about 17 percent of the total population, and yet 62 percent of all civil servants in our country are Catholics. Furthermore, about 75 percent of the teachers in the state schools are Catholic, especially in the larger cities of the country. In 35 Democratic state committees, Catholic representatives are in the majority. In many states and cities, state support is given to Catholic hospitals.

In the Philippine Islands American government schools are directly under the control of the Catholics, and are used by the Romans as mission schools. Thus, furthermore, Catholic schools among the Indians of this country are supported by the state with money, although the Roman catechism is taught in them.

There is no harm in drawing attention to these matters again and again and in the citizens of the country seeing to it that our religious freedom is preserved for us. On the other hand, Protestant communities should also leave politics alone and, as churches, keep away from all political activities. Their political activity is mostly very clumsy, while that of Rome is very clever; and in addition they give the Roman Church the opportunity to shout "Catch the thief!" while she herself is involved in it in the strongest way. The best means of fighting Rome is the fearless preaching of the pure gospel, which neither the devil nor the pope can resist.

J. T. M.

A new danger threatens Christian missionary work. A few months ago a series of articles was published which were sent by an Appraisal Commission to all the excellent newspapers in the country. After the series was completed, a book also appeared, entitled *Rethinking Missions* (Proposals for a New

form of missionary work). These proposals aim to transform all Christian missionary work. It is no longer to be said that the Christian religion teaches the only way to blessedness. Christ is to be presented only as one of many founders of a religion. The Christian missionaries are to communicate with the priests of Shintoism, Taoism, Buddhism, and the other heathen religions, so that all the teachers of the various religions will teach only what is common to them all. That is to say, they want to deny Jesus Christ as the only Saviour of the world and teach a religion of works righteousness, which is basically human, that is, pagan.

We see here how far the denial of the truth of the Scriptures has progressed within outer Christianity, namely that one is not afraid to have such proposals printed at all. Once the truth of Scripture has been abandoned and the substitution of Christ denied, then we are well on the way to sinking back into naked paganism. But for this very reason it is all the more incumbent upon us to spread the preaching of the gospel in the heathen world by every means in our power.

P. E. K.

Abroad.

Rome and Wittenberg. Under this heading the "Free Church" writes about a sheet that recently appeared in Germany to get people to visit Luther's city of Wittenberg. The paper also carried a word from the late Swedish Archbishop Söderblom, which in German translation reads something like this: "The meridian [circle of longitude] of religious life passes through Rome and Wittenberg." Thus Söderblom places the Luther city of Wittenberg and the antichrist city of Rome on the same level, and thus teaches that the gospel which Luther preached in Wittenberg and the works religion which the Pope represents are, after all, one and the same. Rector Willkomm rightly remarks: "Now it is true that Rome was once a place from which the Gospel shone far out into the lands and awakened religious life. But then from Rome the falsification of the Gospel took its starting point, against which the man of Wittenberg stood up in the power of the Spirit of God. But in Rome they hardened themselves against the testimony of the truth, and put a curse on the gospel and its confessors. Thus Rome has become a dwelling-place of unclean spirits, and as the seat of

Paul prophesied great Antichrist has become manifest. He who has recognized this cannot call Rome and Wittenberg to be on the same line. But this is the misery of our time, that leading men of Protestant Christianity, such as Söderblom, the honorary citizen of Wittenberg, in whose honor a memorial service was recently held in the city church of Lutherstadt on the occasion of the anniversary of his death, do not recognize this contrast between Rome and Wittenberg, but think they can draw even Rome into their plans for the world church."

This great mistake is also made in this country. One is intent on church unification; the various church fellowships are to be united into one large church, and that at any cost. After all, behind this is enmity against the truth of the gospel and love of works doctrine. For this is true, if a sinner be saved by his good works, Wittenberg and Rome cannot be kept apart. But then the whole Reformation is abandoned, and Protestantism has no right to exist, nor even Christianity at all; then Christians and heathens should join together and sing the song, "We all believe in one God, Christian, Jew, Turk, and Hottentot."

But Wittenberg and Rome will always remain opposites, just like Christianity and paganism.
J. T. M.

A Mohammedan Congress. At the end of November last, as reported in the daily press, the Mohammedans held a Congress at Jerusalem such as the world had not yet seen. Hitherto the Mohammedans had been under the rule of the Mohammedan priests, especially of the Mohammedan chief, whose representative was the Sultan. But since the much-named Kemal Pasha set so important changes in motion in Turkey, Mohammedanism has appeared in a new and modernized guise. The Turkish holiday, hitherto Friday, is now Sunday, because it is not possible for the State to transact business with European countries on Sunday. This holiday was decided for Turkey by the European banks. Formerly the Mohammedan mosques or churches were actually closed to Christians; now they are open to everybody. Hitherto the Koran, the religious book of the Mohammedans, could not be translated from Arabic into the language of the people; now Kemal Pasha has had it translated, thus proving its worthlessness as a religious book. Formerly the Turkish woman, when she let herself be seen in public, had to appear with a veil before her face; now she goes out without a veil, and is even allowed to take up male occupations. Hitherto the Turks had to dress specially; now the Turkish hat or fez has also disappeared. In short, the Mohammedan Turkish people should not stand out from the European peoples.

All this may now be of no consequence to us. But the Congress met above all to draw up a pan-Islamic "missionary programme". Mohammedanism has always been an "aggressive religion," that is, one of the few religions that try to spread with fanatical zeal and with the use of violent means. The means has been the sword, violent subjugation and "conversion" to the Mohammedan religion by the sword. In Africa this is still a principal means; stealing, murdering, oppressing, and oppressing the Negroes there, in order to bring them to become Mohammedans.

But the Pan-Islamic Congress turned its attention especially to Europe. At the time of Luther, the Turks had invaded Europe and threatened to take control of all the eastern countries. The Hungarian city of Pest, on the Danube, opposite Buda, now commonly called Budapest, was for a long time under the rule of the Turks. These ver

converted St. Matthias Church into a mosque and destroyed the great library known as St. Matthias Library, along with St. Matthias University. Now Budapest is to become a "holy city" with a Turkish university and mosque. At the same time, Mohammedanism is to be strengthened throughout the Balkans. In short, Islam has declared war on Christianity also in Europe and wants to aggressively carry out "missions" there according to the European pattern. Under your new dress the old hatred remains.

But do not the European countries deserve this punishment? He who so grossly despises the Gospel, as is almost universally done in those countries, must suffer either the Pope or the Turk. Or it will come with such a country to where it has now come in Russia. J. T. M.

Review and Outlook.

Our delegate synod.

The year 1932 has now come to an end; and just as at the end of a year one likes to look back on the events and experiences of the past year in one's personal life, so it is also true of church life, and for a number of years now I have become somewhat accustomed to doing such retrospectives and to reporting to the readers of the "Lutheran" something of the meetings, the events, the hoops in other synodal areas and other things. So perhaps you will not be entirely unhappy if I do this again now, and at the same time often combine the retrospective with an outlook on the future. Our Synod is a large people, and whatever the ecclesiastical papers can do to make the various parts and areas of the Synod known to one another, to report on important ecclesiastical meetings in our midst, and to communicate observations made at home and on journeys, to compare the past and the present, they should certainly do in the interest of maintaining unity in the spirit.

It might seem conspicuous, of course, if I were to refer once again to our Synod of Delegates in Milwaukee. It is now six months behind us; it has been reported in detail in the church bulletins, and on other occasions, too, the negotiations and resolutions have been referred to again and again. And yet it does not seem to me superfluous, especially after a longer period of time, to go back in spirit, and to recall individual things in our fast-living and therefore also fast-forgetting times, so that they become lasting possessions. Perhaps this will result in many things that can be taken into consideration at the district synods, which are all meeting again this year and will soon begin.

It seems quite strange to myself that I can now say, looking back, that I have been able to attend every Synod of Delegates for fifty-one years. I cannot tell you how grateful I am for that and how much I have learned. There will be few to whom the same has been true, but I suspect that our dear President Pfothenhauer is one of those few. I owe an extraordinary amount to these regular visits of many years to our synodal meetings, and can now all the better recognize God's wonderful guidance in the half century that lies behind us, have made or renewed many a personal acquaintance in old and new times, and have gained many an understanding of our entire

Be strong in the Lord!

And the time grows more and more serious; Now gird yourselves and be ready, Make willing your hearts and hands The old hell-hunt, it threatens - O that the great, holy misery But would find all awake I

The great, holy trouble, it burns; But he who knows the great leader, Does not let his courage be robbed. The old field cry, it's called: God Father, Son and Holy Spirit And all who still believe I

Börsin g.

The Psalter a great treasure.

When Nikolaus Selnecker, the co-author of the Formula of Concord, was quite unjustly deprived of his office (he was superintendent and professor), he wrote: "Now in my condition I have no better refuge, consolation and refreshment than my dear little Psalter, which has been my vade mecum [companion] over the thirty years, and is becoming dearer to me the longer, the longer. Oh, how full of comfort is the dear Psalter, for which I want to thank God forever! When I open it, I live again, even though I am often half dead, and heaven and earth seem too narrow to me. The pious God leave me only my Psalterlein and take otherwise what he wants, until he demands me and fetches me from this valley of misery, to which I daily look with great and heartfelt desire and long for it sigh and carry desire." His daily prayer was his verse: "Let me be and abide thine," his motto Ps. 31:16: "My times are in thy hands."

Obituaries.

P. Wilhelm Faulstich was called home by his Lord and Master through an unexpectedly quick death from full work to the rest of the people of God. He was born on May 18, 1862 in Hesse, Germany. In 1867 his parents emigrated to America and settled in Staunton, Illinois, where his father then operated a tailor shop. After his confirmation he entered our seminary at Springfield in 1880 to serve the Lord in his church. After passing the examination in 1886, he received the call of St. Paul's congregation at Whittemore, Iowa, and faithfully presided over it as pastor for over forty-six years, until his blessed death. Untiringly he labored for them in church and school. It is due to his care and help, next to God, that a beautiful, flourishing parish school system is to be found in this community. Two teachers teach school there, and the congregation has one of the finest school buildings in our synod in the State of Iowa. He has also often served and helped out the surrounding congregations for shorter or longer periods, and has also made many an arduous journey in the interest of the mission, especially in former times.

In 1887 he married Marie Stamer of Fenton, Iowa, to which marriage four children were born. His wife, however, was soon torn from his side by death. In May, 1895, he married Emilie Kuehn, who shared his joys and sorrows until his blessed end. Five children sprang from this marriage: Lorenz, pastor in Los Angeles,

Erwin, a teacher in Cleveland, Alfred, a pastor in New York, and two daughters.

On 13 December 1932 he was called away as a result of a heart attack, without having been particularly ill. His age was 70 years, 5 months and 25 days. On December 16, his disembodied body was brought to its final resting place. E. Fiene officiated in the parsonage, in the church Visitation W. Kabelitz preached the German sermon on 2 Tim. 4, 6-8 and P. J. Kitzmann the English sermon on Joh. 1, 6-8, and the undersigned officiated at the grave.

In the Iowa District the Blessed One long held the office of visitator of the Algoma District, in conferences he was a good counselor even in difficult cases, and for many years, until his death, he was president of the Northwest Special Conference. May his memory remain among us in blessing!

Max Friedrich.

H. F. Bunjes, formerly a teacher in the St. Lawrence School at Frankenmuth, Michigan, was born July 18, 1869, at Jpwegermoor, Oldenburg, Germany. At the age of sixteen he came to America, having been trained as a mechanic over there. His heart's inclination, however, was already then to become a teacher and to lead children to the Lord Jesus. Through the help and encouragement of Mueller in Illinois, he entered our teacher's seminary in the fall of 1888, which was then located in Addison, Illinois, where he graduated in 1893. In the following schools he has served with right fidelity as a teacher: Fairfield, Illinois, 1893-1899; Worden, Illinois, 1899-1912; Frankenmuth, 1912-1932. His end came November 30, 1932, after prolonged suffering; he passed away believing in the Savior of sinners. The funeral took place December 4, with D. E. A. Mayer preaching the sermon on Revelation 22:17, 20, and the undersigned officiating at the home and graveyard. Six colleagues from the St. Lawrence school bore his earthly body to the grave, and the members of the Saginaw Valley teachers' conference were present to honor his memory.

Teacher Bunjes was married twice. The first marriage, to Dorothea Kuhlmann, was blessed with six sons; the second, to Agnes Johanna Schellhas, with two daughters. He is survived by his wife, five sons and two daughters.

"Yes, I'm coming soon. Amen. Yes, come, Lord JEsu!" A. C. Bracket.

New printed matter.

Proceedings of the Thirty-Third Convention of the Ev. Lutheran Synodical Conference of North America, assembled at Mankato, Minnesota, August 10-15, 1932. Concordia Publishing House, St. Louis, Mo. 1932. 46 pages 6X9. Price: 20 Cts.

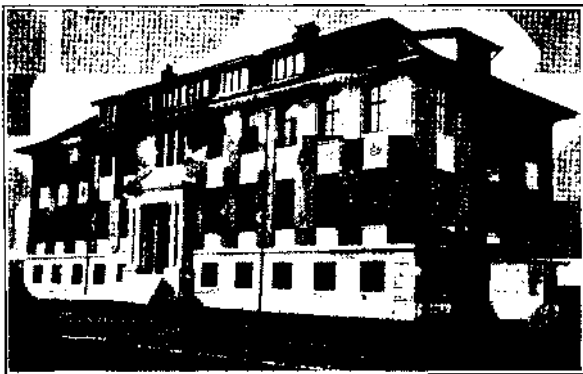
We have a special interest in displaying this report and recommending it for purchase and reading. It was doubtful whether it could and should be printed because of the cost. The cessation of printing, however, would have been much to be regretted. It would have been the first time in the sixty-year history of the Synodical Conference, and the official report of the whole negro mission and the resolutions passed thereon, and of all other business transacted at the last meeting, would then have been missing. We were convinced that this should not happen. We have therefore made the report as brief as possible, but complete in what is presented, by seeking to remedy the situation in other ways. The instructive, beautiful paper of Prof. J. P. Meyer will be printed in the "Theological Quarterly" of the Wisconsin Synod, and the presidential address has already appeared in the *Concordia Theological Monthly* of our Synod appeared. Should not the whole great Synodical Conference be able to keep the printing of its official report afloat at this critical time, when it is offered 46 pages strong for 20 cents in the well-known excellent layout? Should it not do so chiefly from factual, but no less from historical interest? L. F.

From the mission and for the mission.

The inauguration of our new Concordia Seminary in Hankow, China.

That our Lutheran Church, in these difficult times of the world, has established a new seminary in China, the largest heathen country on earth, in order to equip faithful young men and men for the holy ministry, is truly a gracious answer to our prayers on the part of our God. Should not all our missionaries and also all Christians in the homeland praise and thank God from the bottom of their hearts? For it is certainly God's gracious providence that, in spite of the so-called hard times and in spite of the devil and communism and other enemies, we now again have two classes of students in the proseminary and two classes in the seminary, and that we have finally been allowed to erect a simple but suitable teaching building for more thorough work among the students.

This new teaching building was already consecrated in honor of the Lord on October 31, 1932. On this eventful day



Our new Concordia seminar in Hankow, China.

two services were held in the Seminary auditorium. First, a Reformation service was held, in which the Chinese preaching candidate Mr. Bi Pe Jin, who has remained faithful to the Lord under the heavy political turmoil of the past years, preached the sermon. Based on the Gospel of the Feast Day, he exhorted the audience to seize the Kingdom of God with power and to enter it through Christ as the only door, but then also to prove this faith in Christ and membership in the Kingdom of God with good works. The student choir sang the chorale *Sang Di Bau Pu Dsen So Dsen Dau*, the is, "Receive nns, HErr, at your word". But even before the Reformation service, Missionary H. Klein opened the doors of our Chinese Concordia and consecrated the building in honor of the Triune God who gave it to us. Then in the afternoon the actual dedication service was held. At this service Missionary Klein preached and showed why it is so necessary for the Christian Church to maintain and promote educational institutions. This service was also made more uplifting by the student choir singing the hymn "Ach bleib bei uns, HErr IEsu Christ" and by Mr. Tsen Huai, a preaching candidate from our station Wanh sien, who addressed the congregation with serious and encouraging words based on the scriptural words "And if the trumpet gives an indistinct sound, who will arm himself for battle?" 1 Cor. 14:8.

Many of our Chinese brothers and sisters from our chapels and schools had come to both services.

set, and all have surely returned home with glad, thankful hearts toward God, who does such great things in their midst.

The Synod property on which the seminary building stands is just outside the town of Hankow, behind the former so-called German Concession. The old Peking Landstrasse



The dedication of the seminary on October 31, 1932.

leads past the end of our property. All the seminar buildings face the city. Behind our property you can see countless villages, rice fields and gardens.

All buildings are built of red hard bricks and therefore very durable. In the foundation of the seminary is the dining room, kitchen, laundry room, the future laboratory, and a study. The study will be used for the time being as a storage room for our Chinese printed matter, but we hope that mission-minded Christians in the homeland will make it possible for us to set up a small printing press in this room. With a modest printing press our mission would be spared the high price of printed matter, which is especially necessary in China. Our students have already rendered valuable services in binding books for some time. Now they should also learn the trade of printing books, so that they can also earn part of their living in the seminary. May God prepare hearts here and there to give us the necessary means.

On the upper floors there are the teaching rooms, the



The auditorium of the seminary.

There is a living room, an auditorium where morning and evening services are held, a library, a school for the missionaries' children, which is also attended by some of Hankow's businessmen's children, bedrooms and other necessary rooms. A special building has been erected for married students and their families. With the exception of the upper floor

all the floors as well as the stairs are of cement. If God gives grace, this building will serve for many decades, so that great multitudes of Chinese evangelists will rush from here to the provinces of the great country and cast the net of the gospel with joy, seeing so many who serve God here and will one day be eternally blessed. In the picture, you can clearly see the following Chinese word signs attached to the seminary between the windows of the first and second floors: Dsi Dse Jo Lii Fa; Tsen I Ben Fu Jin. Literally translated, these words mean, "Knowledge of sin comes from the law; being made righteous is by virtue of the gospel." May these ten Chinese characters also help teachers and students to abide by this teaching of Scripture and, in thanksgiving, to lead godly lives! And may this latest Concordia also grow and flourish like the teaching institutions of our Synod at home and in other countries, so that it may be said of the work of this Concordia here and in the world: Their candidates have directed many to righteousness, even to the righteousness which is in Christ JEsu alone!

Hankow, China.

E. Riedel.

Mission to the far northwest.

Oregon.

Oregon was formerly called the now far and wide known and famous Columbia River, which finally pours into the Pacific Ocean in a width of about six miles. It forms the natural, but at the same time romantic, boundary between the states of Washington and Oregon. In former times this whole northwestern part of the country was called Oregon Territory, whose capital was Oregon City.

The State of Oregon, by its very nature, divides itself into two quite distinct regions, one on the other side of the mountains, and the other on this side, a moist, warm climate, and a dry, cold climate. If we then take into consideration that this large territory covers an area of 95, 607 square miles, that there are only 935, 786 people living in it, that these live from the sea level to nearly 5,000 feet high above sea level, that of the total population about one-third live in the single



Mount Hood near Portland, Oregon.

The mountain is 11, 225 feet high.

Portland, and the rest scattered in smaller towns and villages: then one can get some idea of the peculiar missionary work in this beautiful, vast natural garden of God.

And in these mountains and valleys the Lord God also has his elect. At our recent conference in

the little village of Tandy, thirty of our pastors had assembled. Like Mount Hermon, the mountain giant Mount Hood shone upon us in its "everlasting" snows. But just as pleasant as the mountain's streams of water were the blessings of our missionary work. We would now like to tell you a little about these.

Twelve years ago our district hired a Mission Director to direct all the work. Fr. W. F. George was solemnly



The Multnomah - Waterfall (630 feet high) on the Columbia River Highway near Portland.

He was installed in his office and set to work with alacrity. It is just by chance that the writer of these lines must first report on his own mission post, since the missionary work of the director began here. He therefore does not want to go into detail about the history of our Inner Mission in general, about the activities of the blessed Fr Döring and other pioneers of the far Northwest, but would rather confine himself to the last decade and the present situation.

Before a small church was planted in Oregon City, missionary work had long been done nearby in a rural area (Redland).

During the first years the work in Oregon City was confronted by the very greatest difficulties a missionary can imagine. It was a struggle for pure doctrine and true Lutheran practice. Also the question of the lodge had to be seriously considered in the light of the divine Word. But all difficulties were happily overcome with God's help. The number of members slowly increased; the Sunday School grew, and after persistent teaching, a church school was also started. The congregation found themselves willing to add a schoolroom to their plain chapel. There were 11 children enrolled; in a short time the number grew to 31. In the fall of 1931, school board candidate E. Dobberfuhl was appointed. We be-

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Faithful Readers. One of our long-time faithful readers from Illinois recently wrote us: "When I came to this country in the beginning of September 1882, I found shelter in a Lutheran family. In this family the "Lutheran" and the "Missionary Dove" were read, and thus I had an opportunity of becoming acquainted with these papers. Through reading these magazines I became fond of them. When I married in 1883, I ordered both papers and have always enjoyed reading them. They have encouraged me in Christian knowledge, warned me against the lodges, and strengthened my faith. They have also brought me many a valuable article with which I have beaten the unbelievers. I also had occasion to instruct false believers, because for the first seventeen years I worked as a carpenter for a Catholic altar builder. Because I had come to realize that our dear Missouri Synod was founded in doctrines of faith on God's Word, it was my desire to have one of my two sons study to be a pastor. Now it has come to pass that the oldest son has become a teacher and the youngest a pastor. Thus the "Lutheran" has become a blessing to me. The 'Lutheran' or the *Lutheran Witness* should not be missing in any Lutheran family, because one encounters so many who show such ignorance concerning our Synod. They think, 'Why send so much money away to the treasurer of the Synod? We should keep that ourselves.' If such people would read these papers, they would become acquainted with the needs of the Synod. Wherever I find an opportunity to get readers for the papers, I do so.

"And now to the conclusion. Many of the old, worthy scribes are already resting in the Lord. To the present writers I hereby express my heartfelt thanks for the valuable articles in these sheets which they have brought during the fifty years."

L.F.

Church periodicals and the financial shortage. In the "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod, Fr. W. Hönecke writes the following about this: "As the "Apologete", the German paper of the American Methodists, informs us, the Northern Baptists have seen themselves compelled to edit their church weekly, *The Baptist*, in such a way that it is no longer possible to publish it.

that it will only appear every two weeks from now on. Similarly, the *Christian Endeavor World*, the weekly

The new magazine for the members of the Christian Endeavor Associations. This paper, which only a few years ago enjoyed a very large circulation, will from now on appear only monthly. It is significant that both these papers are representatives of liberalistic sentiments. Thus, already, *The Baptist* is the chief organ of the Modernists among the Northern Baptists. But modernism has also taken root in the Christian Endeavor Association, and comes up again and again in the *Christian Endeavor*

...to the expression... Might this be the reason why the two papers have lost so many readers? The faith in reason never builds up, but only tears down, precisely because in the end it no longer has any purpose or goal. In our Lutheran circles, too, the papers are suffering from the present financial shortage. We only have to remind you of the papers that are in the service of the Negro mission, of the "Mission Dove" and of the "Missionary Pigeon".

But it would be a great mistake to put the decline of church magazines entirely on account of the present depression. The main cause is the decline of Christianity, the inner coldness which our Lord Christ foretold. To whom Christ is nothing any more, he also wants

his papers do not. The decline of Christian periodicals is a sign of the times." There is certainly much that is true and worthy of heeding in what has been said.

J. T. M.

What do we owe to God? In the "Ev.-Luth. Kirchenblatt für Südamerika" we read the following: "A member of the congregation, who cannot exactly be counted among the diligent givers, complained to his pastor that too much was being demanded of the people; they always had to give, and there was no end to the collecting. To this member, a countryman, the pastor presented the following bill: Invoice for N. N. from his master, the Lord of the earth: for ten showers on his planting land at 100 milreis, sum: 1,000 milreis; for two extra showers in very dry times, at 200 milreis, sum: 400 milreis; for sixty days of sunshine at 20 milreis, sum: 1,200 milreis; for wind, dew, and miscellaneous 400 milreis. Summa summarum: 3,000 milreis. Counter-calculation: N. N. pays 30 milreis for the church, 5 milreis for the student fund, 5 milreis for other purposes. Summa summarum: 40 milreis." This way of reckoning is not bad; it hurts old Adam, however, but is very salutary to us. We so often complain of our great expenditures for God's kingdom; but how little we give to church and missions, compared with the many things which God daily presents to us! Even in these evil times we have every reason to examine ourselves earnestly by the hand of Luther's interpretation of the first article and the fourth petition of the Lord's Prayer, in order to learn again and again how abundantly God's gifts flow down upon us daily, and how much we owe it to Him to thank and praise Him for them, not only in word, but also in deed.

J. T. M.

In honor of a missionary. Last fall the Methodist Episcopal Church joined with the Methodist Episcopal Church of the South in celebrating the centennial of the departure of its first missionary to Africa, the Rev. Melvin B. Cox. Cox was the first Methodist missionary to travel from America to a heathen foreign land. He began his journey on November 1, 1832, and also arrived happily in Liberia, Africa. But for only four months was he permitted to labor there. Then he became the victim of African fever, and after prolonged suffering died on July 21, 1833, with the words on his lips, "Africa must be saved, though thousands fall!" At the centennial celebration of his departure, November 1, 1832, at Norfolk, Virginia, these words were commemorated, and formed the subject of sermons and addresses. The saying made a deep impression upon the assembled multitude, and served to encourage them to further labor in the mission to the Gentiles. Truly, a beautiful word from a dying missionary!

J. T. M.

Not "blessed work." It is remarkable how the Fundamentalists of our country manage to sprinkle incense on the unbelieving preachers, in spite of all doctrinal differences. Well known far and wide are the two radio editors, Dr. S. Parkes Cadman and Dr. Harry Emerson Fosdick, who deliver addresses on religious subjects on Sundays. We dare not call their speeches sermons; certainly they are not Christian sermons. They are joined by the well-known Prohibitionist, Dr. Daniel A. Poling, who also teaches nothing more than virtue-seeking and the like; about these three speakers the Methodist "Apologet" now writes: "The well-known radio orators, Cadman, Fosdick and Poling, after an interval of several months, are again heard on the radio Sunday afternoons. Dr. Cadman is beginning his tenth year, Dr. Poling his sixth, and Dr. Fosdick has also served at the National Broadcasting Company station for several years with religious addresses and sermons. Their blessed labors are under

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† **D. L. Wessel.** † Just before the close of this number the sad news reaches us that Prof. Louis Wessel, of our Springfield Seminary, died January 31, as a result of influenza. His death at the age of sixty-eight



D. L. Wessel.

His death at the age of two years means a great loss for the institution and for the whole church. He was born here in St. Louis, July 14, 1864, received his preliminary education first in Walther College here and then in our college at Fort Wayne, studied theology in our St. Louis Seminary from 1883 to 1886, and entered the sacred preaching ministry at Nokomis, Illinois, in August, 1886. After six years he was called to our Springfield institution as professor of English in the proseminary and seminary, and from Sept. 1, 1892, he has

From his death until his blessed death, that is, for more than forty years, he worked with great skill and in abundant blessing, as his numerous students, in particular, gratefully testify. He was also active as a writer through his contributions to our church and through several volumes of sermons and works on the catechism. He often gave doctrinal lectures at synodal assemblies and very often served as festival preacher. He is survived by his wife Luise, nee Kalt, to whom he had been happily married since December 9, 1886, and four children. - May he rest in peace, and may the eternal light shine upon him! L. F.

The importance of teaching. In the sectarian circles of our country, in the last decade, people had become completely weary of doctrine and doctrinal discussion. They no longer wanted doctrine, but only "love." A catch phrase even developed, "No dead doctrinal discussion, but emphasis on the Christian life." Then on this slippery slope one went further and further downhill until the Modernists promulgated their pernicious views. People were sick of Christian doctrine; now they had to hear what blasphemy the devil was expounding to the people through his apostles. The severe chastisement that God has inflicted on our country has now brought many to their senses. We find in our bulletins again such questions as "The importance of doctrine; does it make any difference what a man believes?" We are glad that this point is again being discussed, for a church without doctrine is like a cloud without rain. In the article that bears the above title, we read the following Alisführungen, "Everything depends on doctrine. The planting of his doctrine was the chief concern of our Lord Christ. Paul exalts faith (creed, Christian doctrine) above all things." These are points that are then elaborated upon.

We too must come to this realization that everything depends on doctrine. In theory we have always said this, but in practice we have often forgotten it. In our schools, in our confirmation classes, at our conferences, and at our synods, we must once again do a better job of teaching the doctrine of Jesus Christ, which is available to us in God's Word. Are

Is it not perhaps for this reason that we are in debt? Is it not perhaps for this reason that God chastises us so severely with depression and other punishments, because we have not sufficiently appreciated his noble word? This thought could be carried out far, far. We only want to suggest it to our readers here. Each one learns his lesson!

J. T. M.

Giving an Act of Faith. In *The Lutheran*, the paper of the United Lutheran Church, a recently won congregation member writes how pleased he is that the Lutheran Church is committed to "direct giving" and that the last meeting of the United Lutheran Church again earnestly urged congregations to do so. Mali, the man writes, easily loses the consciousness that one is a steward before God of His many graces if one raises money by other means, such as entertainments, banquets, bazaars, and so on. He then relates how once a small congregation, having tried all these means, at last turned to Horace Greeley, a statesman and newspaper man, for advice, because, notwithstanding all the feasts, entertainments, and the like, the money had not been raised after all. Greeley replied briefly: "Try religion" ("Try religion").

There is a great truth in this answer. If faith in Christ does not make us willing to give for God's kingdom, all other means are of no use. God's Word must produce the fruit in us that is pleasing to God. Christian giving is really a faith-filled, true offering of what our Savior needs for His kingdom. The rule of the apostle Paul is, "Upon every Sabbath" - every Sunday - "let every man lay by himself among you, and gather that which seemeth him good" - as God blessed him - "lest when I come, then first of all the tax should be gathered," 1 Cor. 16:2. However, in a time when money is so scarce, barter is also part of right giving. For example, when a pious farmer's wife says, "All the eggs my hens lay on Sunday I give to the kingdom of God," it is just as directly given as if she had acquired the money in some other way. What the writer of that letter is justly condemning is the base grocer's sense of demanding some pleasure for his meat, if he is to give anything for church or missionary purposes. It has indeed happened that in sectarian circles a dance has been given for the support of the mission. Such a thing is not proper for Christians; God is not pleased with such money.

J.T.M.

A general conversion of Jews. The English weekly *Sunday-school Times* holds the false opinion, so often held in sectarian circles, of a general conversion of Jews. In one of its last numbers it says that it is the Jews who will bring the greatest blessing to the world, because that is the way God wants it, and "God's gifts and calling may not repent him," Rom. 11:29. The paper interprets the words of the apostle in Romans, "Blindness happened to Israel in part, until the fullness of the Gentiles came in," chap. 11:25: Then, when the fullness of the Gentiles shall have come in, all the people of the Jews also shall be converted. But this contradicts Paul's words, which clearly show us how only a part of the Jews, namely the elect of God, will be converted: "But the elect obtain it; the rest are hardened," Rom. 11, 7.

In this way, of course, the above leaf reminds us that God also has his elect in the Jewish people, and that we therefore still have to preach the gospel to Jews as well as to Gentiles. The mission to the Jews is not in vain; some of the-

The people are brought to Christ, their Saviour, by this. In proof of this truth, the above-mentioned paper cites the case of the converted Jew Louis Meyer, who for many years pastored Christian congregations and preached the gospel of Christ with great self-sacrifice. Once, when he was ministering to a poor little congregation, which could only give him \$900 a year for his support, and this only very irregularly, he was invited by the telephone from New York to join a Jewish business house which offered him \$10,000 a year. Not for a moment did he consider the offer, but rejected it with the words that he had better work which did not allow him to spend his time in business. He served through preaching and missionary work until his death.

The Epiphany season, which is drawing to a close, exhorts us to the mission to the Gentiles; but we who are descended from the Gentiles want to provoke the Jews to seek their Saviour in the Gospel, as the Apostle Paul also writes: "With you Gentiles I speak; for because I am an apostle to the Gentiles, I will magnify my ministry, if I may provoke them that are my flesh to zeal, and save some of them", Rom. 11, 13. 14. J. T. M.

Modernism and Mission. Seven denominations of our country: the Presbyterians, the Dutch Reformed, the United Presbyterians, the Methodists, the Congregationalists, the Episcopalians, and the Northern Baptists, through a Laymen's Foreign Mission Inquiry

The seven fellowships together maintain ten thousand missionaries and contribute fifteen million dollars annually to the Gentile mission. The seven fellowships together maintain ten thousand missionaries and contribute fifteen million dollars annually to the Heathen Mission. For two years the committee studied the questions presented and gathered some interesting material. Only a few may be mentioned here. Among the 60,000,000 inhabitants of Japan are only about 160,000 Christians; there are 1, 174 Protestant missionaries working there, together with 5,096 Japanese helpers. In India, with a population of about 350,000,000, there are only about two million Christians. There are six thousand Protestant missionaries and about fifty thousand Indian helpers working there. In China, with a population of 400,000,000, there are only about four hundred thousand Christians. There are 6, 346 Protestant missionaries working there. These findings are certainly valuable, and the committee may be thanked for having worked so diligently.

But it is quite different with the advice which these laymen give to their churches concerning the weathering of the heathen mission, as has already been communicated recently in the "Lutheran". The Christian churches have been virtually advised not to extend the missions any further; but above all, according to the advice of these laymen, the mission is no longer to be conducted in the same spirit as before. The report says that in former times it was the intention to bring the Gospel to the heathen; but now the religious outlook in their own country has changed so much that nowadays this purpose of the mission is no longer thought of at all. In former times religion was a "religion of fear"; now it is a "religion of friendship. In the past, the Christian religion fought against other religions; now other religions are appreciated. It is not difficult to see why the committee so judged. Modernism, which is spreading in the sectarian circles of our country in a frightening manner, does not want to accept any truth; it is itself a lie and therefore denies the truth of the Gospel.

God have mercy on poor Christendom where these views persist! Fortunately, the church papers in these communities have sometimes very sharply opposed the report

and showed in their remarks that even among the sects of the country it is still known in some places what Christianity really is. J. T. M.

A female aviator "honored". As reported by the *News Bulletin*, the Thiel College of the United Lutheran Church in Greenville, Pennsylvania, last December 11, conferred the degree of Doctor of Both Laws (LL.D.) on the aviatrix, Mrs. Amelia Earhart Putnam, who is known throughout the world for her flight over the Atlantic Ocean. Mrs. Putnam's grandfather, Rev. David Earhart, Ivar for years a Lutheran pastor in western Pennsylvania. Her father attended Thiel College in the eighties with Dr. Henry W. Elson, who was for many years president of Thiel College, and who also conferred the title upon her in memory of her father, his one-time college classmate. Mrs. Putnam's aunt, Mrs. Harriet Earhart Monroe, was well known in Lutheran circles years ago for her numerous writings and public lectures. Dr. Elson is now a professor in New York University.

We report this here because it seems quite strange that a woman should be awarded an academic doctorate for her aerial flying. We wish the doctor had done something more useful than flying through the air to England. We would rather have grudged her the title of Doctor of the Two Rights if she had stayed at home, provided well for her husband's household, and brought up children in discipline and admonition to the Lord, entirely in accordance with her grandfather's teachings. A Christian woman has two great rights; one is that she may be a faithful support to her husband in his work in the quiet of the home, and the other, and the chief right, is that she may have and bring up children in honor of God. For the faithful execution of these rights every Christian woman deserves a doctorate; indeed St. Paul writes by inspiration of the Holy Spirit, "But she shall be blessed through childbearing, if they continue in faith, and love, and sanctification, and discipline," 1 Tim. 2:15.

From this we see how differently the Holy Spirit wants to honor women than the world honors them; and the Holy Spirit has spoken this carefully, for he knew well how things would be in the world in the last evil time, how women would also want to leave their profession, no longer bring up children, but take over men's businesses and men's rights, fly through the air, and do other similar things. That is why he honors Christian women most highly when he has these words written. At Christmas a pastor of our synod sent us a picture of his large family and in the middle the mother with her friendly, pious look. Such women deserve the doctorate of both rights. Admittedly, they will have many a toil and labor in this world until they are once in heaven, where God will reward them for their service for eternity by grace. J. T. M.

Abroad.

A true word about Luther. In the "Allgemeine Ev.Luth. Kirchenzeitung" Superintendent D. Johannsen closes a beautiful series of articles about "Luther and the year 1532" with the excellent words: "We take again with moved hearts farewell of our Luther, inwardly seized by the greatness of this mighty man. If, in his last writing from the fortress of Koburg, he asserted, in connection with 2 Cor. 11, that everything of which his opponents boasted, he might boast of himself twice over, he could also have continued with the apostle: 'without what else cometh to pass, namely, that I am daily approached, and bear care of all the churches. Who is weak, and I become not weak? Who is vexed, and I burn not?'

V. 28. 29. How did the sick man, with the abundance of business that could crush even the most able, manage his daily tasks! It is positively fabulous. Wherever a pastor was at odds with his congregation, wherever a congregation had to complain about its preacher, wherever a swarming spirit was brooding over a new doctrine or calculating the Last Day, wherever a nobleman was encroaching on parish property, wherever a dispute broke out over a reform or secularization [confiscation of church possessions], wherever a persecuted man knew no more helpers on earth, wherever it was necessary to save Germany from indescribable bloodshed: everything always cried out for Doctor Martinus. In addition, he stood daily at the lectern, presided at disputations, preached on Sundays and often during the week, and while he had to reckon with his body and wrest every hour from the daily business, he nevertheless completed with iron diligence the literary work he had begun. - We bow silently and reverently before him in heartfelt gratitude, and above all thank our God from the bottom of our hearts that he gave us this man, the Luther also of the year 1532."

By the way, as D. Johannsen explains, Luther also had to deal with modernists in 1532. He writes: "From the ranks of the Anabaptists, deniers of the divine Trinity had already emerged earlier, and Luther was prepared for much greater attacks against this doctrine. The most theologically important of their opponents was John Campanus. He taught that the Holy Spirit had no personality, and that the Son, though begotten of the Father before the world, was not consubstantial or eternal with the Father; he attacked the evangelical doctrines of justification, penance, the means of grace in the Word, and others; he also developed peculiar ideas of the Christian commonwealth, and boasted that he was the first since the apostles to rediscover the truth. Rejected by the Wittenberg reformer and his associates, he now also zealously opposed them personally, saying of Luther: 'As certain as God is, Luther is a devilish liar/ Luther in turn called Campanus an enemy of the Son of God, a blasphemer, a son of Satan.'" J. T. M.

Mei ting chien. These were the words said to a Christian missionary recently by some shepherd boys in the mountains near Peiping-that is the new name of the Chinese capital, Peking. He was wandering out into the mountains one day; there some shepherd boys caught sight of him, and greeted him with the only English word they knew, "Kullo!" which is our good English word "hello!" in the mouths of Chinese youth. At the friendly greeting of the boys the missionary's heart warmed; he sat down by them, and in the course of conversation asked them, "Have you ever heard of JEsu?" Then one of the boys looked at him with interest, shook his head, and said, "Mei ting chien." "I never heard [of him]". Then he told the little mountain boys the story of the Saviour, how he came down to earth and suffered and died for all the world, and how he also loved the little Chinese boys and wished to make them eternally blessed. To this the boy answered again, "Tui la," "that is right." We mention this because we are told that if the need continues in our missionary funds, we may have to curtail our heathen mission; and yet there are thousands of heathens in China who say with the shepherd boy mentioned, "Mei ting chien," "I have never heard [of JEsu]." We also think of our candidates who are willing and ready to step into office. God forbid we save in the wrong place, namely, missions! Epiphany time is offering time! "Tui la," "That is right."

J. T. M.

Review and Outlook.

"He favors the stupid."

The days at Oconomowoc were at an end, and Father Kissling and I now drove to Watertown through Concord, Wisconsin, an older country community of the Southern Wisconsin District, where P.R. Rubel has stood for a number of years, and where we lingered for several hours in beautiful rural surroundings and quiet, viewing the well-maintained church property.

It was the first time that I had been in this city, which had been well known and much mentioned in the history of our church for years, although I had often travelled through the city on the railway; and this time I accepted the friendly invitation of Father W. Naumann, the chaplain of our institution for the feeble-minded and epileptic, to take a closer look at this special charitable institution. I truly did not regret it. The institution is significantly named Bethesda after the well-known biblical story of the sick man at the Pool of Bethesda, whom the Saviour healed so wonderfully, Jn. 5. Bethesda means in German "Haus der Gnade", of charity, and the Bethesda Home in Watertown is really a charity institution in a very special sense of the word, which has made a deep and lasting impression on me. I have purposely placed as a heading the word from the well-known hymn of our church, "To the foolish he," the Saviour, "holdeth." If I am not mistaken, the deserving founder and nurse of the sanatorium for epileptics at Bethel near Bielefeld, Father Friedrich von Bodelschwingh, first applied this verse to the epileptics-his biography is a very readable and instructive one for pastors and laymen-and again and again this word came to my mind as I now surveyed more closely the work of love being done by the Christians of our and the Wisconsin Synod at Bethesda. I must confess that I have never thanked God enough for providing and maintaining a healthy body and soul, and for giving me healthy children by soul and body. I can only say that many of our Christians should visit this institution once in order to become thankful and to be ready to help in the work of salvation for the poor idiots. It is no pleasure, however, to see these pictures of human need and misery; some are so moved by them that they cannot eat; but it is a serious, emphatic, salutary reminder.

Certainly, the first impression on looking at the institution from the outside is a pleasant and favorable one. It has lands to the extent of 180 acres, and is beautifully situated on Rock River. The whole place is well kept - lawns, flower arrangements, trees. Cows, horses, fowls and other domestic animals are kept on the farm, and the return from the farm during one year has already amounted to about three thousand dollars. The buildings are on the whole good and fit for the purpose, though even there the charitable aid of the Christians has many a task. Early in the morning I went along to the German devotion, which was led by teacher L. Pingel, the director, house father and administrator of the institution. A deaconess played the organ. The hymn was the well-known chorale, "HErr, wie du willst, so schick's mit mir." Quite a number of inmates joined in the singing; others well attended the devotions, but without taking any special part; still others were so wretched and infirm that they could not come. Quite appropriately, from D. Zorn's book of devotions for children; for most of the inmates are big children, and only what is completely adapted to the childlike understanding is understood by them. With prayer and a communal Lord's Prayer it was concluded.

full part in alleviating the hardship from his shrunken fortune. We are not talking about the Farm Holiday movement as such or its leaders. These may be outwardly quite decent, upright citizens. But the rabble who have attached themselves to them are now already doing things which - we speak from knowledge of things as they stand today - are drifting directly toward overthrow and the abolition of all order. No Christian should have fellowship with such customers, much less support them in word and deed.

The duty of a Christian farmer is therefore quite clear. He will beware of taking part in unlawful, violent conduct. He will rather suffer wrong than do wrong. He will also do his civic duty, and use his influence to check the use of violence. He will, if he belongs to the class of believers, exercise Christian clemency, and have hearty pity on the impoverished brother, and on his neighbor in general. He will do what he can, whether rich or poor, and this includes above all fervent prayer, that peace may be maintained in the land and that everyone may lead a life of discipline and respectability in his own state and Bern.

G.

To the Ecclesiastical Chronicle.

Domestic.

A fruit of education in youth. One of our faithful readers, a businessman in a large city, recently wrote to the "Lutheran": "Profession and personal inclination mean that I partly read, partly at least peruse many magazines and journals. Sometimes I find something of quality - that then goes into my folder (file). Twice a month two papers arrive that far surpass all others in content and value of reading material, 'The Lutheran' and the *Lutheran Witness*. The content is refreshing - like a drink. Spring Water! Many items have been in my folder for years and have served me well.

"Respect for the 'Lutheran' was 'drummed' into me by my father even as a small lad. How that could excite the good father when we sometimes got an oil or grease stain on the leaf or when parishioners brought meat or sausage -- wrapped in the 'Lutheran'! This could almost 'salt' his taste for sausage. The 'Lutheran' is now beginning its 89th year. God bless and keep the youthful 'old man' and his leaders for many more years!" L. F.

"Thy word in my heart." The holy Psalmist writes: "I keep thy word in my heart, that I sin not against thee," Ps. 119:11. Rightly do we apply this word also to the memorization of the Word of God. The holy singer had God's word in his heart; there he kept it to be always heeded and obeyed. This includes that he knew the Word of God well, that he had memorized it, especially because there were so few Bibles at that time. Today there are many, many Bibles; they can be had for a few cents. But what good are they if we don't have God's Word firmly imprinted on our hearts? What matters is that we know it, understand it, have it before us at all times so that we can obey it. It is reported of an Italian that the other day, while washing dishes in a monastery, he was caught reciting verses. When the learned monk listened to him, it was whole verses that this simple man, who had little learning, was reciting, verses from the famous *Divina Commedia*, the "Divine Play," by the great Italian poet Dante. It turned out

that he had learned this whole long poem by heart. But that was not all. "I know the whole Bible by heart, too," he told the overseer, and then he recited verse after verse from the Old Testament and your New Testament. We hope that this plain man also understands the Scriptures; for that is what matters, to know what the Holy Spirit tells us in the words of Scripture. But it must be said to our shame that we unfortunately occupy ourselves too little with God's Word, learn it only cursorily, indeed that many hardly know even the Catechism with its few sayings. Hence it is that the devil so often afflicts us with temptations; we understand too little God's Word, which is after all the weapon against the infernal enemy. "I keep thy word in my heart, that I sin not," boasts the Psalmist. Especially now, when the sin of grumbling against God, of impatience and hopelessness is so close to us, let us do as the simple Italian man did and memorize as many sayings and psalms as we can. May the Holy Spirit give us pleasure and joy in doing so!

J. T. M.

Why are we still alive? "Is there any point in living at all?" a reader asks in a letter. After all, the question was not meant that seriously, for she is a devout Christian who likes to live to please God. But so often the despondent heart of man asks in these evil times, "Is there any sense in our living at all?" Yes, there is meaning and purpose; for otherwise God would take us to heaven, where there is no more depression, no more sickness, no more sin. When the devil plagues us with the idea that now everything is wavering and weakening, that nothing is safe any more, that it is quite useless to strive and go on struggling, let us first remember that we live in a country where things are still far better than in other countries. What we are going through now, other nations have long since had to go through to an even greater extent. Just think of the Lutherans in Russia! Furthermore, let us not forget that we have earned this tribulation with our sins. We Christians are also to blame for the visitation of God that our country is now experiencing; we have been ungrateful to God's Word, have not built His kingdom as we should have done, have not given abundantly in the "golden age" when we had so much, and have not prayed that Christ's kingdom might come. Finally, however, we must not forget that our Saviour knows exactly what his disciples suffer on earth, and that he never lays out too heavy a cross for his children. Our Synod groans well, but we have not yet withstood and endured to the death. God has taken from us a little of the earthly things, but he has left us his word with its consolation, and he has not changed his fatherly heart toward us. So it still makes much sense that we should live. The night has not yet come, when no one can work; the day is still here, when we can bear witness to our Savior and spread his word. Let us only take the Holy Scriptures at hand, and fully absorb their consolation into our hearts; then we shall also retain the joy of living and creating in these sorrowful times. St. Paul writes: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and boast of the hope of the glory which is to come, which God shall give. Not only so, but we also glory in tribulations, knowing that tribulation brings patience, and patience brings experience, and experience brings hope, and hope does not fail. For the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:1-5. This is the right thing to do.

Medicine against the devil and our own despondent flesh. In this time men cannot comfort us, but the God of all comfort wants to preserve us even now and tread Satan under our feet. Let us only work, and pray! God is in heaven, therefore it is well to do.

J. T. M.

Lovely Speech. A newspaper has drawn attention to how widespread in American circles is the sin of swearing, blasphemy, and dirty jokes, even among the young. That this assertion is based on truth need not be long proved. The only question is how Christian parents can control this bad habit in their own family circle. Experience has shown that when children, especially growing boys, come into contact with the world, they are easily seduced into using curse words. The book of Revelation states that only persistent instruction from God's Word can properly serve this purpose. It is true that conscience also condemns evil and filthy speech. Thus it is said of Gladstone, the well-known English statesman, that he was once in a company of men, where one of them, in the course of conversation, began thus: "There are no ladies here, so I may as well tell a story." "Pray, but," said Gladstone, "there are gentlemen here"-and the speaker fell silent. So, quite rightly, conscience may be brought to the aid of silencing a foul mouth.

But God's word must also kill this sin in us Christians, if we want to win the complete victory over it, namely the gospel, by which sin is inwardly strangled. From Christ's sweet mouth we must learn to use sweet speech, as the apostle also writes: "Let your speech always be sweet and seasoned with salt, that you may know how you ought to answer every man. 4:6; and, "Let no idle talk proceed out of your mouths, but that which is profitable for correction, when it is needful, that it may be pleasant to hear," Eph. 4:29. Such evangelical exhortation will still prove its power today, especially if it is supported by good example. However, in doing so, the law must always show how grievous is the sin of filthy speech, and how severely God threatens all wrongdoers who sin against Him in this play. Our Saviour speaks very seriously: "But I say unto you, that men must give account at the last judgment of every idle word that they have spoken," Matth. 12, 36.

J. T. M.

Where the land is open. The *Lutheran Herald*, the paper of the great Norwegian Synod, publishes a calculation which will interest our readers. The statistics appear under the title of "The Open Mission Fields of America" ("The Unoccupied Fields of America"). According to it, the population of the country is 122, 775,046. Members of a church are, on the whole, 54, 576, 346. Thus, in this country, there are 68, 198, 700 persons who are entirely without a church. In the United States, there are five and ninety cities, containing one hundred thousand or more inhabitants. Of these inhabitants 18, 393, 932 are members of a church, and 17, 563, 214 are churchless. In Los Angeles, San Francisco, and Seattle, the combined population is 2, 237, 500; of whom sixty per cent, or 1, 342, 500, are churchless. Deducting the Jews in New York, only forty-one per cent. of the seven millions of inhabitants in New York are affiliated with a church. The report was presented to the last meeting of the American Lutheran Conference at Milwaukee; it had been prepared by the Inner Mission Conference especially for that meeting. The synods composing this conference now WANT to find ways and means of

to bring the gospel to the churchless of our land.

But is not uus also concerned in the matter? The mission in the large cities is indeed costly; but should not the command of Christ so warm our hearts that we do our share of the work? We have the workers for it.

J. T. M.

From School Closing. School Secretary Stellhorn, in his *News Service*, reports from the "Lutheran Missionary," the paper of the Manitoba and Saskatchewan District, the following which may be important to us: "A Roman priest recently said to his people, 'If it must be in this short time, I would rather have our church closed than our school.' Clever Rome knows very well how important the church education of children is. Let us Lutherans, therefore, who offer our children the pure milk of the Word of God, be spurred on by the example of Rome to take good care of our parochial schools and of Christian instruction in general in this time as well. "

J. T. M.

A Christian Funeral. The church periodicals in our country rightly point out that the former president of our country, Calvin Coolidge, received a Christian burial. The *Daily Prices* printed the order of service in full, thus giving its readers an opportunity to know what was really said in the church where the service was held. As we read the report, we were pleased to see many a thing in it. First, our highly praised Saviour JEsus Christ has been made known, for in his intercession the preacher addressed God "in the name of JEsu Christ our Saviour." This surprised us, for the Congregationalist Church is infested with Modernism, and many of its members believe neither in the Triune God nor in the incarnate Son of God. Then, at the funeral service, there was no long, pompous speech, as so often happens at funeral services, even for the dead who do not belong to the church, because they were not Christians when they were alive. Nowadays so many think that when one has died, some pastor must give him a "beautiful funeral oration", may he have been whatever he wanted before. Some pastors are even tempted to do so by the pleas of the deceased's relatives. That no speech was made at the funeral service of the ex-President was also a confession. J. T. M.

Baron von Munchausen. Not long ago the American Association for the Advancement of Science, a distinguished association of scholars in our country, held a meeting in Atlantic City, New Jersey. There, from all parts of our country, the most learned men gathered to hear, among other things, what Prof. William K. Gregory of the American Museum of Natural History in New York had to say. Some of what he said is given in the *Lutheran Herald*... again under the heading "Baron von Münchhausen is talking". Prof. Gregory said, among other things, that we may well speculate about the future of man in the next 500,000,000 years on the basis of his "development" in the last 500,000,000 years. Until man could reach the "fish stage," he had first to pass through twenty-five layers. Then he was a "pre-fish" that looked like a fish but had a frog's head. The first creature that was somewhat similar to the present man lived 500,000,000 years ago in what is now Wyoming, had hands with five fingers, and could grasp things with his hands as well as with his feet. From this creature descended both apes and man-

...and the other way around. But enough of this nonsense! How learned people can believe such things is made clear to us by God's Word when it says: "Thinking they were wise, they became fools", Rom. 1, 22. And such people then make fun of the Bible and its account of creation! J. T. M.

Abroad.

Kissing off the sins. The "Ev.-Luth. Freikirche" reports: "From the Spiritual Struggle of the Present we take the following: 'The Correspondence Gazette for the Catholic Clergy' carried a correction on June 10, 1932, to the effect that indulgences will be given for kissing the bishop's ring for fifteen days, not sixty. What more could one want? It is truly impossible to earn more easily the remission of the temporal punishments imposed on one by the Roman clergy. Therefore, continue sinning; the punishments will soon be kissed off!"

Kissing off sins is something the Roman Church has in common with all pagan religions, which teach beatitude through good works. In pagan countries, one worships the oil idols that are made there; in Catholic countries, one kisses the bishops' rings. We used to see Catholics in New Orleans itself kissing the feet of a statue of St. Peter, crying out, "St. Peter, hear me! I have, after all, kissed your feet." That's how it goes when you don't want Christ. The devil plays his wicked game quite shamefully with the despisers of the Gospel.

J. T. M.

A new five-year plan. As is well known, the Soviet Government in Russia had drawn up a so-called five-year plan, according to which in a period of so many years the country was to develop in such a way that, independent of foreign countries, it would be able to grant its inhabitants the earthly paradise they longed for. This proud plan has failed, and the government has been forced to draw up a new five-year plan. With this new five-year plan, the government has now prepared a "religious" five-year plan. The purpose of this plan, as has been stated before, is to completely eradicate religion in Russia during the period mentioned. The destruction of religion is being worked on quite purposefully. In the first year, 1932-1933, all churches and houses of prayer are to be closed where possible. In the second year all persons who insist on belonging to any religion are to be removed from offices and influential positions. In the third year, the counter-religion movement is to be systematically put into effect; the people are to be shown what a deception religion is by means of pictures of the changing lights; and if people should then still cling to the Christian religion, they are to be expelled from the country. In the fourth year all church buildings are to be handed over to the State for the purpose of combating religion. In the last year a jubilee is to be celebrated out of joy that the greatest enemy of the state, religion, has been overcome.

Will the plan succeed? That hell is triumphant in Russia, there is no doubt; but even in the last evil time before the great judgment of the last day, the word of the Psalmist will prove true: "But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them," Ps. 2:4. It is a comfort to us Christians that in the same Psalm the holy singer writes: "But I have set my King upon my holy mountain Zion. Heish of me, and I will give thee the heathen for thine inheritance, and the end of the world for thy possession," v. 6. 8. A striking proof of the truth of these words is the present wide circulation of the Bible in Russia, of which we have already reported.

J. T. M.

Memories of D. Louis Wessel.

On February 2, late in the evening, I returned from the funeral of my friend of many years, Louis Wessel, who, as was briefly reported in the last "Lutheran," passed away on January 31 after only a short illness from influenza due to weakness of the heart. His death at the age of sixty-eight will be felt as a painful loss in wide circles of our Synod, especially among his many former students, and partly by order, partly also out of my own need, I would like to set up a small memorial to him here in the form of personal memories.

Wessel was born here in St. Louis, in the former Carondelet, on July 14, 1864, baptized by Father Moritz Hamann and confirmed by Father C. F. W. Sapper. After his confirmation he first attended what was known as the higher citizen school in St. Louis, later Walther College, and then in 1879 entered the quarta, the third-lower grade, of our college at Fort Wayne. He was never one to stand out, but even then he attracted the attention of his teachers and classmates by diligence and efficiency. He was a classmate of students who later in life became known in wider circles in our Synod, with whom he was also linked by lifelong friendship. I mention only my colleague D. Th. Engelder, Mission Director F. Brand, D. W. Dallmann of Milwaukee, the director of our publishing house E. Seuel and the poet J. W. Theiß, who died a year ago; in Sekunda my former colleague D. W. H. T. Dau also joined the class. My own earliest recollection-I was one class ahead of him-is of hearing in college that a new student had come from St. Louis, who was distinguished by name for his knowledge of English; and my first personal meeting, as far as I remember, was when he was sitting in a lecture-room at leisure, avidly reading an English classical writer, and, as I remarked, striking out all the words he did not know in the dictionary, and carefully marking them out in his beautiful handwriting, which had been his all his life. Otherwise, I did not exactly come into closer relationship with him during our years of study, although we knew each other well and I always appreciated the diligent, striving student and pupil. After he finished his studies in St. Louis in 1886, he was called by the church at Nokomis in southern Illinois and served it six years. During this time, as far as I remember, we did not meet. But by his sterling knowledge and efficient personality, notwithstanding his modesty, he made an impression upon his brethren in the ministry-Illinois was not then divided into three districts, and Nokomis was not far from Springfield-so that when a vacancy occurred in the institution there, he was chosen for the English professorship, and followed the call. That was in 1892, and on September 1 he was inducted there, and he has thus served that institution for more than forty years, and was its oldest teacher at the time of his departure.

In 1893 I met him again at the World's Fair in Chicago; and as I had just got hold of the profession to St. Louis, and on the occasion of the then Professors' Conference consulted with the members of the St. Louis faculty who were present, I also discussed the matter with him, who had now been in teaching for a year. Our closer friendship dates from that time. I then soon moved to St. Louis, and since the two institutions are not far apart, the members of their faculties are also always present at synods and

We became better and better friends, especially when we met at professors' conferences, for Wessel was not in the habit of missing any meeting without need. Since St. Louis was his hometown, he often came to visit me here and even spent a short or long time in my office. And in all these forty years I have learned to appreciate and love him more and more because of his sincere, loud character and his outstanding efficiency, although he never pushed himself forward even as a professor, did not speak much at larger meetings as well as at general synods and professors' conferences, but listened all the more attentively and thought things through and then discussed and debated them in smaller circles.

As noted, he was appointed as a so-called English professor, taught in the English language in the proseminar, and in the seminary he taught English scriptural interpretation, doctrine of the faith, and the English catechism, and in earlier years also had to lead the English sermon exercises of the students. I never had the opportunity to see or hear him in the classroom, but there is only one voice in our circles about him, especially on the part of those who attended his classes on official business and who knew his teaching more closely. He was an excellent teacher; he not only knew how to teach his students in the lower and upper classes the necessary knowledge, but also how to show them the glory of the preaching ministry and to inspire them for their later ministry in the right way. His many pupils throughout the whole circle of the Synod and beyond its borders testify to this with a grateful heart, as I know from more than one discussion and was able to observe especially when he later met with them at meetings.

In addition to his teaching activities, he also remained active in preaching; for many years he served a small congregation near Springfield, and was especially gladly invited to preach at church celebrations, mission festivals, jubilees, church dedications, and institutional festivals, because it was known that he would offer something effective in terms of both content and form. Out of this preaching activity came the books of sermons which he published in our publishing house and which have found a wide circulation: *Sermons and Addresses on Fundamentals*, *Festival and Occasional Sermons*, and *The Living Hope*. But he was also otherwise active as a writer, and especially at the request of his friend and classmate Prof. Dau, he contributed to the *Theological Quarterly*, and

he wrote valuable articles in the series "Prooftexts of the Catechism with a Practical Commentary," which later appeared in book form and are distinguished by the clear, definite demonstration of the truths of the Catechism from Holy Scripture. The honorary title of Doctor of Theology, conferred on him by our St. Louis faculty in 1925 at the same time as his fellow students Engelder and Dallmann, was well deserved.

Thus he has done his work and bestowed rich blessings in a calm, quiet, penetrating, but not further sensational manner for the forty years. And I could always observe his faithful work from near or far and be grateful for it. Many a letter has come to me from him, especially in the last twenty years, mostly in connection with his literary activity or with regard to the "Lutheran," which he, the English professor, but who also had a complete command of the German language, read with great attention and sympathy. He wrote me a beautiful longer letter when our mutual friend Theiss had died in the last year, and the last letter I received from him only recently related to English translations of Luther's works, since he had been in contact with me and

I have always seen in these letters the noble character, the amiable personality, the sincere Christian attitude, the clear and prudent judgment. I have kept the letters and appreciate them all the more in retrospect.

His personal appearance was also a reflection of his nature. Everyone who knew him better will have noticed that he was a fine, but in no way proud or conceited personality, but rather one who could condescend to the simplest of people and communicate with them. He was a gentleman in the best sense of the word.

A double meeting of several days in the last years is still in my memory. The first time was in Amherst, Colorado, where he gave the English doctrinal lecture on the royal ministry of Christ, as he was often invited to speak at district synods and accepted such invitations if they did not conflict with his official work and if his time, which he carefully bought out and divided, permitted it. There at Amherst we were together for a week on the wide prairie in quite rural silence and seclusion, in constant exchange of ideas, considering also whether we should both take another trip after the Synod, he to California, I to Yellowstone Park. Eventually we both went, returned happy, and shared our experiences at the next gathering. The other gathering was last June during Synod in Milwaukee at the home of our mutual friend D. Dallmann, where the third mutual friend, my colleague Engelder, was also a guest. There the four of us not only diligently discussed and debated the matters which the Synod meeting suggested, but also drew into the circle of our discussion many a thing in theology, in the Church, and in the world generally; and Wessel was so involved in this that, although called to his little congregation on account of a funeral, he returned to Milwaukee after a few days to take further part in the Synod and in the friendly intercourse.

Now he has been taken from us unexpectedly quickly. He kept up his lectures until a week before his death, although it had been noticeable for some time that his heart no longer had its old strength; but when influenza seized him and in connection with it a bad cough plagued him, he was always in good spirits and did not seem to be alarmingly ill; but after a few days the doctor ordered his transfer to the hospital, so that he would be under constant observation and the best care on the part of a nurse. The day before his death no one feared a bad outcome, but in the night of January 30-31, after a particularly bad coughing fit, he collapsed, lost consciousness, and early in the morning of January 31 he passed away. His faithful wife and daughter, who is still at home, as well as his pastor, Fr. Schulz, were at his deathbed.

On February 2 he was then carried to his grave with great participation. In the morning, after a short funeral service conducted by his colleague Prof. R. Neitzel, the mortal remains were taken from the house of mourning to the seminar hall. Students held the guard of honour. In the afternoon a liturgical service took place in the auditorium with a passage of Scripture, prayer, singing ("Christ, he is my life") and choral singing ("Abide with Me, Fast Falls the Eventide"). The president of the seminary, Prof. H.A. Klein, conducted this in a simple, dignified manner, as the deceased, who was averse to all ostentation, would have wished. Many of his former students, probably about sixty pastors from near and far, and many good friends were present.

were present. In the church, where the procession then moved under the lead of the students, the old great death song of our church "All men must die" was sung, distinguished by the simple, joyful tone of Lutheran certainty of salvation and by the clear beauty of its picture of heaven. His pastor preached the memorial sermon on Mosi's death and burial, Deut. 84:4-6, and applied this text in a fitting, beautiful manner to the life and death of the departed. D. F. Brand, former pastor and friend of the home for many years, addressed the relatives especially, basing the scriptural word, "Lazarus our friend sleepeth, but I go that I may awake him," and I spoke a few words as representative of St. Louis Seminary, its faculty, board of supervisors, and student body. President D. Pfothhauer had sent a heartfelt letter, which was read at the service, as was also a letter from the former congregation of the departed in Nokomis, from their present pastor, Father E. F. Lehenbauer. The student choir sang a puffing funeral hymn, and then the funeral procession moved to the large, beautiful graveyard of Springfield, known throughout the country as the burial place of President Abraham Lincoln, where also rests the unforgettable August Cr  mer, the long-time president of the institution in Springfield, as well as Wessel's colleague of many years, who had taken office with him in 1892, "Prof. F. Streckfu  , also three of Wessel's children, who preceded him in death. Father J. Barthel of Lincoln, Illinois, also a friend and classmate, presided at the funeral services, which consisted of scripture lesson and prayer and the singing of the old funeral hymn, "Nun lasst uns den Leib begraben," by the students. Surrounding the grave were his wife Luise, n  e Katt, a member of a well-known old family of St. Paul's parish in Fort Wayne, who had been happily married to him since 1886, and four children.

It was a beautiful, clear, cold, but not too cold winter day. The sun was just setting as the coffin was lowered into the grave on a beautifully situated hill of the cemetery. A rich, beautiful, noble life, a richly blessed activity had come to an end, a life and activity full of fruit for eternity. L. F.

Board Minutes.

From the memoirs of an old pastor.

There will scarcely be a congregation among us now, of whose proceedings minutes are not kept. I say "now," for I know of a large congregation in which, during the first five years of its existence, not a word of the proceedings of the congregational meetings was recorded, although in that time it grew into a populous congregation, founded a school, built a parsonage, a school, and a commodious church. The fathers of the congregation must have had either an exceptionally good memory or a firm confidence in each other.

So church minutes are kept in all of our churches, I guess. But what about board minutes? Are the proceedings of the township board, school board, building committee, etc., regularly and diligently recorded in all municipalities? Allen: Apparently they are not. When investigations become necessary, when appeals are made to the Synod, it invariably turns out that the officers or committees concerned cannot get to the bottom of the matter, because there are no minutes of what was discussed in the board in the matter in question.

For the history of the congregation, the minutes of the board of directors are in some respects just as important as the minutes of the congregation, and even more important, since many, often very important things are negotiated and settled in the board meetings, which never come to the congregational meeting, for example in cases of church discipline, which are settled in a Christian manner in the board of directors. In addition, some congregational decisions, which are usually only very briefly recorded in the minutes, are later hardly understandable, since one does not know what kind of negotiations preceded in the board, how the board came to make just this recommendation to the congregation, and more.

But it is also important, especially with regard to negotiations on purely business matters, that the board of directors have them recorded as accurately as possible. It is often the duty of the board to carry out the decisions of the community conscientiously. The board minutes provide official proof that this has been done and how. This prevents misunderstandings and malicious gossip.

The minutes are also important for the board itself. One cannot always rely on one's memory. It often lets us down. This has sometimes led to quarrels in executive committees. But if the negotiations of the board and its resolutions are available in certified minutes, then this cannot happen. Here is an example from my experience.

In one of my congregations no minutes had been kept of the proceedings of the board since the days of its foundation. I suggested that it might not be a good idea to introduce them, since there were many important matters to be dealt with. After lengthy deliberation, the majority of the principals were willing to do so, the more so as I offered to serve temporarily as minute-taker. Only one head protested quite vigorously against this. He insisted that things remain as they had been. Finally the board decided that I should write a kind of test protocol of this meeting and present it for review at the next meeting. Then they would make a final decision. But the aforementioned chairman also voted against this proposal. It so happened that at this same meeting this leader was given an important assignment that would not be carried out for several months. At the next meeting my minutes were read, accepted and certified. It was then decided to keep regular minutes of the proceedings of the Board from then on. Again the aforesaid overseer voted against it. At the appointed time he carried out the assignment given to him, but was accused by another director of not having acted in accordance with the assignment given to him. An unpleasant quarrel arose between them. And what happened? One day the headman came to me with his accuser and asked me to be so good as to read out the minutes of the meeting in question, since he was accused of having acted against the decision of the board. I read the minutes. The accuser had to withdraw his accusation. Peace was restored to the board by the very minutes against which the accused had so vigorously protested.

The following example may show how important it is for building committees to keep accurate records of their negotiations. My community had decided on an expensive building project. I was also elected to the committee that was to carry out this construction. Minutes were kept of all negotiations. A member of my congregation had also submitted an offer, but another builder, who was not a member of the congregation, had been chosen.

New printed matter.

Theses on the Brief Statement of the Doctrinal Position of the Missouri Synod. Brief Statement of the Doctrinal Position of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. 43 pp. 5X7. Price: 10 Cts.

This is a handy reprint of the well-known theses issued by a committee at the 1929 meeting of our Synod and adopted by the last Synod in June 1932 as an expression of its doctrinal position, after the members of our Synod had had an opportunity to carefully examine the theses. They are therefore now really a brief statement of the doctrinal position of our Synod. The theses are printed in this booklet in both languages, German and English, on "facing" pages, and they should now be diligently used and handed to those who desire information about our doctrinal position, and also form the basis for doctrinal discussions in smaller and larger circles. They are - and should be - a contribution to the unification of the Lutheran Church in truth, and we have no greater desire than that these sentences should serve to achieve unification in truth. May the Lord of the Church, who desires unity in the truth and witness to the truth in love, by grace bestow His blessing upon them! L. F.

My Redeemer Lives! A Children's Vesper Service for Easter. Prepared by W. G. Polack. Concordia Publishing House, St. Louis, Mo. 20 pp. 6X9. Price: 8 cts; the dozen 72 cts; the hundred P4. 50 and postage.

This is a very appropriate liturgy for a children's service at Easter, liturgically done correctly. The songs are some of the best Easter songs. It also involves the congregation, and most importantly, the catechesis is designed to impress the story and meaning of Christ's resurrection on the children, directly with words from Scripture. L. F.

News about the community chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be done at the discretion of the district president concerned. (By-laws to the Constitution of the Synod, at 12 O.)

Seconded:

On 16 Sonnt, n. Trin. (11 September 1932): Kand. F. R. C. O t t e n in the Heckeemer Church at Sioux City, Iowa, as missionary to Brazil assisted by PP. R. J. Torgler, A. Noack and H. Marth by P. H. Otten.

Ordained and inducted:

On the 4th of Sonnt, n. Epiph. (January 29): Kand. R. R. Radtke in St. Matthew's parish at Wildrose N. Dak., by P. L. J. Mehl.

On the 5th of Sonnt, n. Epiph. (February 5): Kand. H. J. Wunderlich at Trinity Church, Bremer, Iowa, assisted by Rev. E. Beckmann, by Rev. L. O. Walper.

Introduced:

Page:

On the 4th of Sunday, n. Epiph. (Jan. 29), Rev. W. Wehmeier at St. Paul's Parish, Alta Vista, Kans. by Rev. M. L. Heerboth.

On the 5th of Sonnt, n. Epiph. (Feb. 5), Rev. M. L. H e e r b o t h in St. John's parish at Alma, Kans. by Rev. Wm. Meyer. - P. Marti n S t e e g e in Immanuel parish at East Ruthersord, N. I., assisted by PP. C. F. Weidmann, Th. Keyl, Geo. Derwig, P. Mayer, A. Dick, R. Keyl, and H. Köpchen, by P. F. W. Weidmann.

Teacher:

On the 4th of Sonnt, n. Epiph. (Jan. 29): E. Nickel in St. John's parish at Inkster, Mich., by P. P. G. Waschilewsky.

Groundbreaking.

On the 4th of Sonnt, n. Epiph. (Jan. 29,) the Hsckesmsr congregation at Philadelphia, Pa. P. Th. C. Möller, laid the cornerstone of their new church.

Anniversary.

On the 3rd Sunday, n. Epiph. (Jan. 22), St. Paul's congregation at Ann Arbor, Mich. P. C. A. Brauer, celebrated the 25th anniversary of its founding.

Advertisements and notices.

Notice.

Rev. Herm. K. Dietrich, formerly a member of the Buffalo Synod, has passed his colloquium, and there is therefore nothing in the way of his exception to our Synod. F. C. Verwiebe, President of the Eastern District.

Please.

Anyone who knows of young people studying at Lenssslasr Lol/teollnio Institute or Russell 8ags Oollsgs in Defiance, N. P., is kindly requested to send their names and addresses to.

RLV. L. 3rd RoLNLI, 531 ^Vasllington 8t., Luckson, L.V.

LLLO, Oonoorkia 8eininLr/, 8t. Louis (550 Liloo/olss).

Oaz/krskt Lours.- 8uncka/s, 8. 30 x. Li. anck 10. 45 x. Li., 8vrvioes ok LUgrim Ollurob; so 10 x. Li., Libls-stuck/; 12 Loon, Organ Lrogram; 3 e. Li., Oerman Lrogram; 3. 30 e. Li., 8liut-in Lrogram. 7 anck 7. 30 x. Li., Coming Meaitation, Weeic-aa/s. 12. 15 e. Li., Loonaa/ Lrogram, Moncka/s to 8aturcka/s; Religion" ^ääresses, exoept 8aturcka/s, wüen a Lniteck 8tatss Lealtli Nallc will be broackoast. 3 P. Li. Lrograms: moncka/s, Looics anck Nüeir ^utüors; Looock kor Nüouglrt. Nuescka/s, Lible-stuck/; 8trangs Laots. Weänescka/s, 8but-in Lour; Nbs Reacker. Nüursaa/s, Laos to Laos witü Outstanking Womsn (imaginary/ interview") ; Lost" Oormer. Lricla/s, Oolclsn Nbougths; Useful Lrook Reacker. 8aturcka/s, 3 p. LL., Lavorits L/mns, organ; 3. 15, Rackio Lews; 3. 30, Olck Testament Lour; 3. 45, Musio; 4, Loreignlanguags Lours: Lirst 8aturcka/, Oerman anck 8lovalr; seeonck 8aturaa/, Lolisb anck 8lovaic; tüirä 8aturcka/, 8panisü anck 8lovaic; kourtb 8aturcka/, Lorwegian anck 8lovaic; 6ktü 8aturcka/, Oerman anck 8lovaü.- Lvenins Lour". 8unäa/s, 9. 15 e. Li., Oevotional Lour. Moncka/s, 6 p. Li., Onvstion Lour; 6. 30 e. Li., Voung kvople's Lour. Nuescka/s, 6 r. Li., Mission Lour; 6. 30 r. LL., ^t tlie Leet ok tlls Master. VVecknesaa/s, 6 e. LL., Vesper 8vrvioe; 6. 30 p. Li., ^ll-Oonoorkia Lour; 10. 30 p. LL., La/msn's Lour; 11 p. LL., Drama Lour; 11. 30 r. LL., Lear to-Mickniglht Oospel Lour. Nüursaa/s, 6 p. Li., 8tor/ anck 8ong; 6. 30 ? LL., Drama Lour (seeonck prssentation). Lricka/s, 6 p. LL., Obilckren's Lrogram; 6. 30 p. LL., Lible-stuck/. 8aturcka/s, 6 r. LL., "lck/ lckessage to Vou," Lews anck Lutlieran Oliureü Director/; 6. 30 p. LL., Rackio Oalenäar.

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(lNe numders luclicate tde klloo^cles.)

Da/ 01t/, LLouU. - Englisü servioe ok Immanuel Oüureü, ever/ 8uncka/, 11 x. Li.; Oerman servios on tbs klrst anck tbirck 8uncka/s ok tüs montb, 9. 30 x. Li. WLOlck, 1, 412.

Oiuouinuatl, O. - Oonoorkia Oüureü. 700.

Oolunalia, Ho.-Nrinite/ Oburob. Lible Lour, ever/ 8uncka/, 8. 30-9 x. n. LLRL, 630.

Lincoln, Lslrr. - Nrinite/ Obureb, ever/ 8uncka/, 4 e. Li. LL^L, 770.

Olsvslanck, O. - Missouri 8/nock cburcbes, ever/ 8uncka/, 11. 30 x.LL. V7LL, 1, 390.

Detroit, LlioU. - Detroit Lutbsran Lastoral Oonkerencs, ever/ 8unck"/, 1. 30 p. Li. V7XV2, 1, 240.

Lniä, OLla. - Lutüeran Lour ever/ 8uncka/, 1. 30 r. Li. LORO, 1, 370.

Largo, L. DaL. - Nbe Lortü Dalcota anck Minnesota Lutberan Lour, evsr/ 8uncka/, 4 r. Li. ^VD^V, 940.

Lort V7a/ns, lncck.-Missouri 8/nock cburebes, ever/ 8uncka/, 1 P. LL. ^VO^VO, 1, 160.

ckolist, lll. - 8t. Lstvr's Oburcb, ever/ 8uncka/, 9. 30 x. Li.; sacrea concert ever/ Lricka/, 7 p. Li. WOL8, 1, 310.

Lsarns/, Lslrr. - Zion Ollureb, ever/ 8uncka/, 11 x. Li. Last 8uncka/ ok montb Oerman, 10 x. Li. LOLV7, 1, 310.

Los ^ngslss, Oal. - Lver/ 8uncka/, 4 r. Li., Lutberan Ludlicit/ Lureau ok 8outlieran Oalikornia. LOLL.

llsnapiis, Nsnn. - Nrinite/ Lutbsran Oüurcli, sver/ Nuescka/, 1-1. 30?. LL. ^VMO.

lLilvauLss, ^Vis. - Divins servics svsr/ 8uncka/, 8 x. rL.; morning ckevotions krom Oonoorkia Oollsgs at 6. 45 eacü cka/ ok alternats weelcs, b/ 8/nockioal Oonkerencs Lutlreans. ^VNMck.

LsvarL, L. ck. - Liblieal Messages d/ Lewaric Local Oonkerenee, ever/ otlivr Nuescka/, 10. 30 x. ri. ^^4M, 1, 250.

Littslrurglr, La. - 8t. ^nckrsw's Oüurcli, morning service sver/ alternats 8uncka/, 10. 45; krom Lovember to ^.pril sver/ tüirä 8un'cka/. VVO^L, 1, 220.

8an Antonio, Nsx. - Lver/ 8uncka/, 10. 30 x. ri., d/ 8an Antonio Lastoral Oonkerencs. L0L0, 1, 370.

The intermediate seminary class at St. Louis is to sit out again as last year and be used in practical church work if possible.

But what is to be done with the large number of our candidates for preaching and school offices? We can only continue on the path we have been following since last year, namely, if we do not receive a larger number of permanent appointments until the distribution of candidates, we can assign them temporary positions as vicars and assistants. Of course, this is and remains a stopgap measure, which has many inconveniences and difficulties, but on the other hand also many advantages. We can only encourage all of us to pray with even greater zeal and to work so that the young workers whom the Lord has given us for the Church may be used in the right and best possible way.

Finally, a lot of time was spent on how to raise the necessary funds for the continuation of our church work and for the operation and expansion of the missionary work in the present critical times. And especially here the exchange of ideas was very valuable. Taking into account the need of the time, the expenditures for 1933 have been limited by about half a million in comparison with the budgets of 1930 and 1931.

But will it be possible to raise the budget for 1933? It was the unanimous conviction that this sum was absolutely necessary if we really wanted to continue the work of the church and not to restrict it even more. And it was also the conviction that our Christians would not be unfaithful to their sacred duty if the cause were presented to them still more directly, still more heartily, still more urgently. It was decided, then, to call together the visitators in each district this Lent. The District President and a representative of the Synod will make a special presentation of the matter to the visitators and lay it on their hearts. The visitators will then call district meetings, at which every pastor of the district concerned and one member of each congregation shall be present, in order to warm their hearts and call them to the most earnest and zealous cooperation. And then the pastors and church officers will go directly to and in the churches. The pastors are the teachers, guides, and leaders of the congregations, and if in general the cause is firmly and purposefully taken up, if really every single member of our congregations is properly acquainted with it and properly warmed to the cause of the kingdom of God, then surely, under God's blessing, what is to be accomplished will also be accomplished. It was a curious observation that in some circles the emergency collection had an unexpectedly greater success than the regular budget collection, that is, that when the congregations were properly made acquainted with the cause, they participated in it all the more willingly.

So we also commend this matter to the faithful God and to the whole of our Christians. His is the kingdom, and the power, and the glory; and we are God's fellow-helpers in the building of His kingdom. L. F.

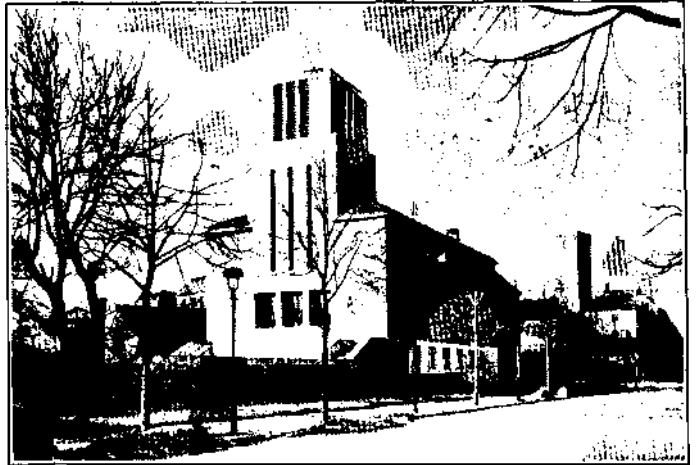
God's wonderful love.

God alone is the man who does not cease to do good to the world against the ingratitude and contempt of the world, but devours and consumes all evil and wickedness with the fire of his love. A Christian should have such a heart, so that he will not let himself be pressed by favor and friendship, nor be made so angry and bitter that his heart will not remain sweet through such divine love.

Luther.

The beneficial work of the Free Church in Germany.

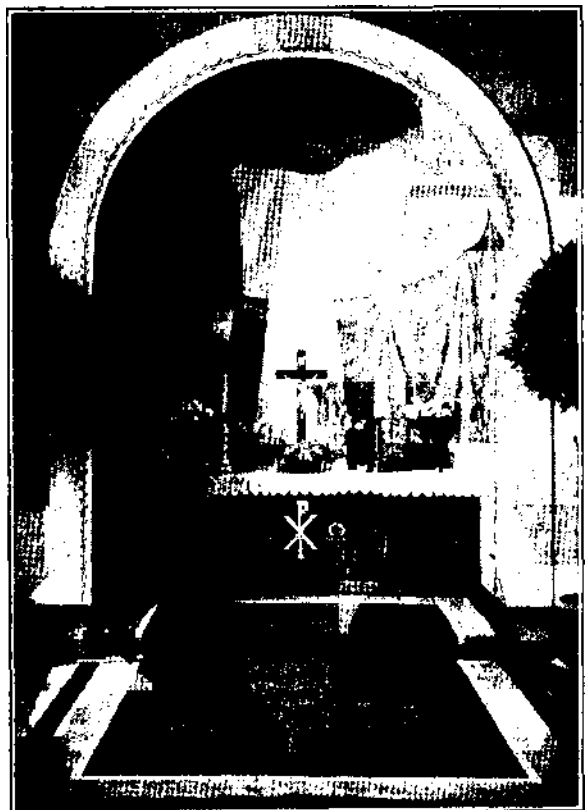
Missionary Director F. C. Streufert, my fellow student at Fort Wayne and St. Louis, has asked me to write something about the past, present and future work of our Free Church in Germany. This request I gladly comply with; for I



Dreieinigkeitskirche in Berlin. P. Dr. H. Koch.)

am warmly fond of both the Missouri Synod, from which I come, and the Free Church, in which I have now labored thirty-six years; for they are both lovely gardens of God, in which are so many plants of the heavenly Father.

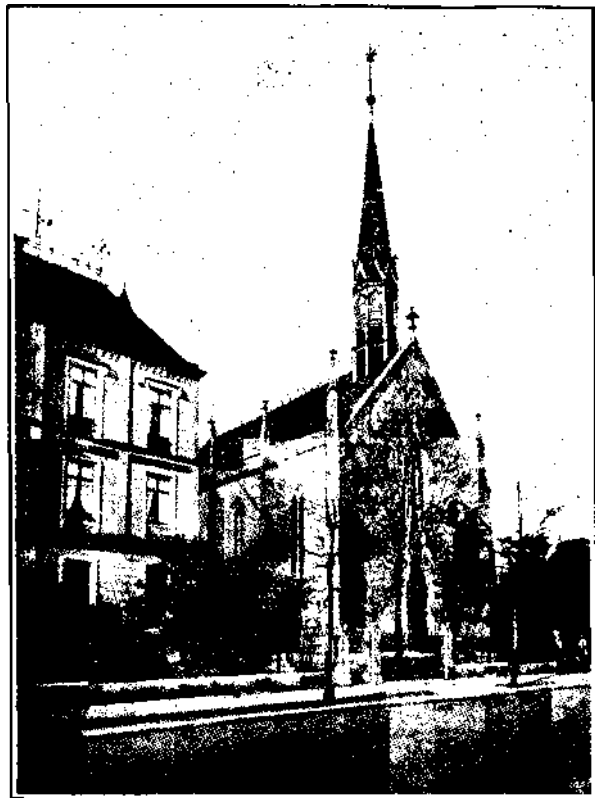
As far as the past is concerned, the Evangelical Lutheran Free Church in Saxony and other states numbered only 1,439 souls in 1877; in 1902 there were 3,811; in 1921 the number rose to 7,259. From then on there was rapid growth, so that in 1931 the number of souls was over 12,000.



Altar room in the church hall at Potsdam. (Praeses P. H. Peterscn.)

My heart rejoices when I think of this blessing of God. When I was called to Hamburg in 1896 by the German Free Church to work there, I accepted the calling confidently and cheerfully; but already a few months after beginning my work in Hamburg, my courage wanted to sink, and I considered all the

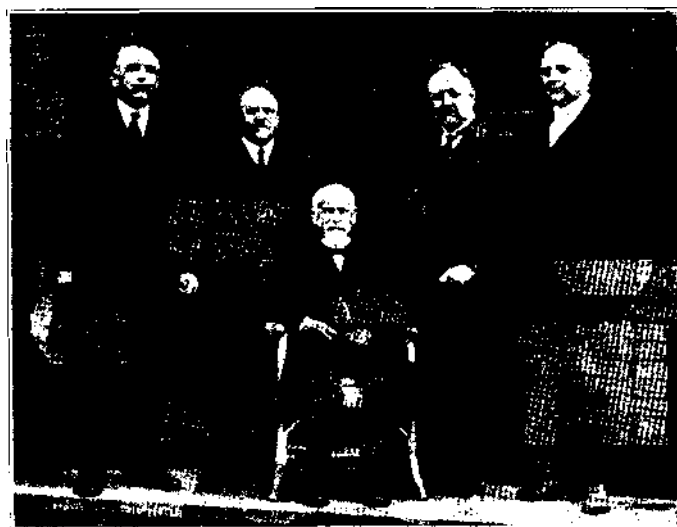
We are working in Berlin, Hamburg, Leipzig, Dresden, Breslau, Frankfurt am Main, Hanover, Stuttgart, Chemnitz, Bochum, Bremen, Königsberg, Wiesbaden and Erfurt. Thus, by God's gracious providence, the activity of our Free Church has gradually been so extended that we are now working in the most important places in Germany. The sermons that our 50 pastors regularly preach at nearly 200 preaching points make them all missionaries, along with religious instruction, Bible studies, lectures, and the distribution of Christians,



Church of the Holy Trinity in Chemnitz, Saxony. P. R. Kern.)

Seriously, whether I should not write to the Office for Inner Mission Abroad and ask them to call me back to America, since nothing could be done in Hamburg. God prevented this by encouraging me again by some progress in the work. Our Free Church congregations and pastors have all had to endure tenaciously and have much patience before they were also allowed to see that their church work was not in vain, but blessed by the Lord. It took fifty-five years for the Free Church to reach its present number of souls.

As far as the present is concerned, it must be said that our church work extends over the whole of Germany, which can only be a blessing for our activity. Especially also in the large



The faculty at the theological college in Berlin-Zehlendorf.

From right to left: Dr. P. Peters, President P. H. Petersen, D. H. Z. Stallmann, Rector M. Willkomm, Dr. H. Koch.

Rector Willkomm and Dr. Peters devote all their time to the institution, President Petersen of Potsdam and Dr. Koch of Berlin give a few lectures each week, and D. Stallmann is emeritus.

Correspondence and home visits come. Our pastors are fully occupied.

A very important part of our work can be attributed to our Theological College in Berlin-Zehlendorf, which celebrated its tenth anniversary in 1932. For our work it is necessary that we have an educational institution where future workers for the vineyard of the Lord are trained. From our last synodal meeting in Bochum in 1932, Rector Willkomm made the following pleasing announcement: 53 students had been enrolled at our college in the course of time. Of these, 8 left without having completed their studies. 19 are in the service of our German and Danish Free Church, one is in the service of the Alsatian Free Church, 6 are working in Poland, 4 have been called to Argentina and 5 to Brazil, 10 students are studying at the University of Bochum.

are currently still studying at the university.

The community school thing is also very close to our hearts. If only we could build more parochial schools! In Planitz, Saxony, we have a parochial school with four classes and 125 children taught by two teachers and one female teacher. A long-time teacher of this school, our now retired synod poet, the seventy-five year old teacher F. Gillhoff, relates the following of the blessing of the said school: "A little pupil of nine or ten years of age is standing by his mother's wash barrel. A neighbour, not belonging to our free church



Teacher Fr. Gillhoff,

Teacher at the community school in Planitz from 1915 to 1928. A number of his poems are also published in the "Lutheraner".



Church and parsonage of the Kreuzgemeinde on the Lulherhof in Bochum, Westphalia.
(PP. A. Kerls and Heinrich Stallmann.)



Community school in Planitz, Saxony. P. A. Stallmann).

He was talking with the mother about our teaching and said, among other things, "You can't know whether you will be saved or not! The mother can think of nothing right to say. Then the little one jumps in and says, "Surely we can know that! The Bible says, "He that believeth and is baptized shall be saved." And the Lord Jesus doesn't tell lies!"

How the work of our Free Church will develop in the future depends to a large extent on the availability of the necessary funds. Almost two-thirds of our expenses were raised by our congregations themselves; but now, as a result of the terrible unemployment, this is no longer possible. We are therefore combining as many preaching points as possible into one parish, which will then be served by only one pastor, wherever it appears that no special missionary opportunities are available. For all the support from America, our heartfelt thanks are also expressed at this point. We want to continue to work courageously and confidently, trusting in God, especially since we have His promise that also in the future our work in the Lord will not be in vain.

Across the great sea of the world, in ancient friendship, beloved comrades in faith, we press our hands to you.

Your

Dresden, Saxony.

J. M. Michael.

Of our schools and educational institutions.

Our Colegio Concordia in Crespo, Argentina.

Although a news item about our institution in the columns of the "Lutheraner" would have been due long ago, our fellow Christians will probably read even a delayed correspondence with interest and inner sympathy.

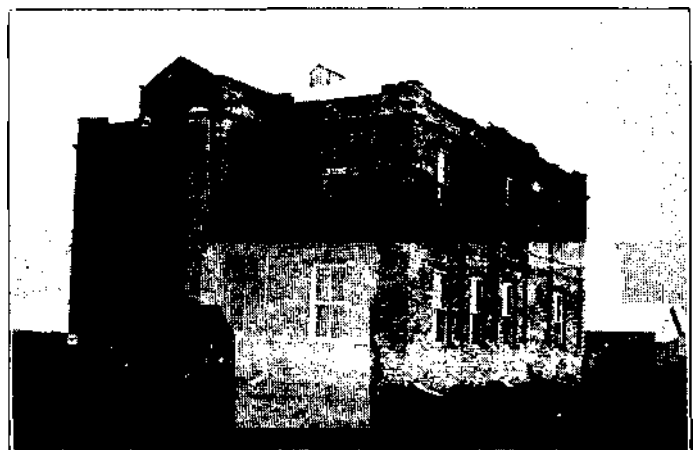
Our Colegio Concordia in Crespo has now existed for seven years. Because the first class has been dismissed to the theological seminary in Porto Alegre, Brazil, after the completion of the secondary or second highest class, already at the end of the year 1933 some young workers from our own midst will be at our disposal for the widespread missionary work in our country. One of the four theological students has, of course, recently received the news that he will have to serve two full years in the navy of his fatherland. He

will therefore not be able to take his exams until 1936. Two teachers who have passed their exams in Crespo itself are already in blessed work, and the present class of teachers, which again consists of three men, will, God willing, do practical work in our schools during the next two years. The arrangement had to be made for two years, because we only take in one class every two years, and otherwise, considering the number of professors, we would have too many classes at once. We will have enough posts for three vicars, and for more if only the financial situation improves. Our congregations are for the most part in a difficult position, owing to the rather general lack of harvest, and the readers of our church magazines know how things stand with the missionary funds. But we have a rich God, who gives these young

after he has trained them for his service. To him we will give the whole matter.

In the coming year we will now have the first prima or top class. As we take in a new class of pupils every two years, we always have four classes on the asylum with the attached teachers' seminar. The three teachers we have, therefore, teach eight subjects every day, and there is no Wednesday afternoon off. Even the free day, which for various reasons we have transferred to Monday, has to be bought out for music, singing, and gymnastics, and it is impossible for us to arrange it otherwise than for the professors themselves to take these subjects also. Even if we could arrange for our students to receive at least their music lessons from others, the poverty of most of the students would not permit such an arrangement. It is due to this circumstance that we have 43 lessons a week.

This past year we had 23 students at the institution. To the glory of God we must confess that on the whole they have done well in their classes. In the senior class we have a young man who has already had two years of naval service and has been allowed to take a trip around the world in the training ship. By the time he finally gets into office-

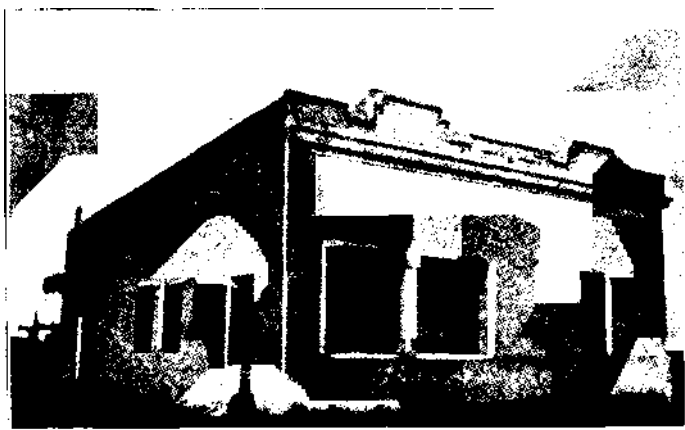


Our teaching facility in Crespo.

he will be over thirty years old. In the lower class we have a young man who was already twenty-one years old when he was finally able to enter the institution. The youngest pupil, on the other hand, entered at the age of eleven. We observe that the older students show greater diligence and perseverance than the younger ones.

In general, we cannot complain about the behavior of the students. Certainly they are not perfect, but the undersigned would almost like to claim that our German-Russian boys are easier to lead than we were in our school years. He does not remember, for example, that he has ever had to admonish the class to be quiet or to call for special attention. Of course, this may change once a kind of "tradition" has developed from one class to the next.

In September of last year, the second professors' apartment could also be occupied. This consists of a study, dining-living room, kitchen, which is very small, two bedrooms and a small hall with an adjoining washing- or



The new professorial apartment in Crespo.

Bathroom. Since we do not have a water pipe, we have refrained from a bathroom installation.

The old professor's apartment could then be drained. The roof was torn off and a new one put on, and the whole house was improved. This has brought about a little more uniformity in style, so that, if the same style is retained for a possible third professor's apartment, our block of houses should have quite a nice appearance. Just now the interior of the institution is undergoing a thorough cleaning, so that immediately after the Synodal Assembly, which is to take place in February, the institution can be reopened.

May the faithful God continue to hold His hand over our institution so that it may fulfill its purpose of serving His glory and being a blessing to His Church! "

May the Lord our God be kind to us and promote the work of our hands among us!

And it is not by chance that so many people live on Long Island. They have settled here because here, in the immediate vicinity of the giant city of New York, with its feverishly pulsating life, they are offered quite extraordinary natural advantages. Long Island has as many inhabitants as many a country whose people may have played a great part in the history of the world. As many people live here as in Denmark, Norway, Ireland, or Switzerland. According to the Census Bureau of our country, there are only eight States in the United States whose population is greater than that of Long Island. Forty States have a population less than Long Island. Ten of these states together have only as many inhabitants as Long Island alone.

And looking to the future, we can predict with fair certainty that Long Island's population increase will be as great in the next twenty years as it has been in the past twenty. The tunnels, subways, bridges, and transportation routes built in more recent times will probably accelerate the growth. Where there were once large estates and farms, there are now small towns which will soon grow into large cities. Is it unlikely, then, that Long Island will have a population of over six million by the year 1950?

Not everyone who lives on Long Island, the Garden Isle, is rich or wealthy; it's mostly people who have modest homes. People from our communities in and around New York continue to move out to the suburbs. What a widespread and promising mission field! Although many churches have been planted on Long Island, there are many populous areas where our church is not yet represented. So far only a beginning has been made; promising mission churches could be planted every mile and a half.

One of our mission churches on Long Island gave the following information on October 1, 1932: Established in 1926; souls 375; communicant members 128; voting members 19; Sunday School children 212; Woman's Club members 36, Youth Club members 34. The congregation is still in need of some assistance, having only recently purchased land and built a chapel, and without a grant from the church building fund. Another mission church, planted a year ago, reports that it now numbers 100 souls, 40 communicants, 10 voting, and 54 Sunday-school children. This ward is the newest child of the Atlantic District on Long Island.

Should we not, with all seriousness, do the work to which we are called, especially here in the most populous areas of the country?

New York, N. Y.

L. Henze.

To the ecclesiastical chronicle.

From our Synod.

Long Island, New York, one of the largest mission fields in the country.

Few are aware that nearly one out of every three inhabitants of the populous State of New York resides on Long Island. This island is 120 miles long, is nowhere wider than 24 miles, has an area of 1, 682 square miles, and is a part of what is called the Empire State. As such, it is also a part of the Atlantic District of our Synod. And what a crowd of people has settled here! A crowd of people amounting to about four million souls.

Fiftieth Anniversary. The Zion church at Maryland Heights, St. Louis county, Missouri, celebrated its golden jubilee on January 15 and the following week. The church property of this congregation is located on the vorsstt Roack, several miles west of the city of St. Louis. This area of the county, though not yet so densely inhabited, already affords a large and growing mission field.

The Zion congregation had its beginning when, on October 13, 1869, ten men united to form a school congregation, and

founded a Christian school in their midst. Most of the members of this school congregation were members of the Immanuel congregation at Stratmann, then called Hermannsburg. But since the school of this parish was too far away, the children of this area could not attend it, and therefore the faithful parents saw to it that a school was founded in their neighborhood. Faithfully they supported this school, appointed a teacher, and provided for the Christian education of their youth.

Then on January 1, 1883, this school congregation gathered, formed an independent congregation, and first appointed the pastor of the mother congregation as their pastor, Blessed Father R. Winkler. The latter then held regular services on Sunday afternoons in their school. Soon, however, a three acre tract of land was purchased and plans were made for a church building, and on May 12, 1885, the congregation was privileged to dedicate their new house of worship. The parsonage was then built in 1888 and the new school in 1889.

The following pastors served the congregation from this time: Geo. Landgraf 1888 to 1894; O. H. Horn 1894 to 1899; E. Brueggemann 1900 to 1902; M. Mangelsdorf 1902 to 1912; P. J. Leyhe 1913 to 1919; E. H. Beckmann 1919 to 1928; A. M. Bruß 1928 to 1932; the undersigned since 1932.

In 1896 the congregation joined the Missouri Synod. It now numbers 373 baptized, 257 communicant, and 54 voting members.

In the anniversary services on January 15, Fr. Mangelsdorf preached in the morning on Eph. 1, 3 and in the afternoon Fr. Beckmann on Deut. 32, 11. 12; on January 16, Fr. W. Maschoff on Luk. 10, 38-42; on January 18, Fr. A. J. Horn on Apost. 9, 36-42; on January 20 the local pastor on Isa. 25, 1. All services were very well attended. Eighteen adult confirmands were received in the festive service on Sunday morning. The Women's Club gave \$100 to the congregation for the church treasury at the service on Wednesday evening of the anniversary week.

To the Lord, our faithful God and Saviour, be praise, glory and thanksgiving for all the grace and benefits he has shown us and our fathers in these fifty years! May he continue to bless our congregation and spread his kingdom among us, in our neighborhood, and throughout the whole wide world! May we stir in our hearts the divine truths we have heard again in this festive time of our jubilee, and praise with grateful hearts the great deeds of God in our midst! May we pray and labor that the name of God may be hallowed and His kingdom come!

H. H. Wilhelms.

Discontinuation of church publications. The distress of the times is also seen in the fact that church papers outside and also within our districts have to cease their publication. Thus we have noticed that two district papers have ceased to appear in our Synod, and others have been reduced in number of pages. The "Missionstaube" and the one published by the synodal The church bulletins, which are published in the interest of the Negro mission, have to fight for their existence, since they cost more than they bring in. Some church bulletins have also gone out of print or are no longer printed, but have been mimeographed or limited to the most necessary announcements. One report we have received says: "This is the last number of the 'Gemeindebote'. It must now be discontinued because so many have not contributed to its maintenance. We are sorry for this and it is a great pity. For twelve years it has accomplished at least one thing: it has brought God's Word into those homes and families where no other religious paper is at home.

is not a "Lutheran" and not a *Lutheran Witness*. Now also this over. What will become of them?"

We will not now go into the matter of the district and parish papers, which has been often discussed. We have only this one interest, that the readership of our two main journals, the "Lutheran" and the *Lutheran Witness*, *should* not be further reduced.

be more diminished- A Christian house without a single Christian paper, is not that a state of things which demands serious remedy? L.F.

Domestic.

On the benefits of the passion of Christ. We are now entering once again into the holy season of Passion, in which we consider anew the fruit and benefit of Christ's suffering. In this evil time, when God is punishing the world so severely because of its sin, the time of Passion should be all the more serious for us. The world, of course, does not want to know about the suffering and death of the Savior; it despises the great love of God that is reflected in it, and crucifies the Son of God anew through unbelief and sinful service. Thus she must allow herself to be plagued by the devil, until one day she will go to him in hell. For us Christians, however, the suffering of Christ should be all the more comforting in this time of need; for since we were reconciled to God through the death of His Son while we were still sinners, He will now, for Christ's sake, also finally save us from all need and, in spite of the devil's rage, make us eternally blessed. Luther writes beautifully about this: "Oh, God, that we could rightly embrace this consolation in our hearts! It is a wonderfully great thing that Christ dies for sinners, for through such death we are ever freed from sins. If then we so highly enjoy the death of our Lord Christ Jesus, ought we not also to enjoy his life? If he died for our sakes, and his death was for our good, then in truth our dear Lord Christ will turn his life, where he is now, to our good, that we may be preserved in grace, protected against the devil and the world, and increase in faith from day to day. As we see then, that the dear apostles everywhere refer us to the joyful resurrection of our Lord Christ, that we may take comfort in it, and hope that he will not leave us, but that he has ascended for this reason, that he may give us gifts, and that he may rule and manage his Christians in all graces, against all temptation.

"Paul also points to this comfort here [Rom. 5, 8-11] and wants us not to let anything make us fainthearted, since he praised his love for us while we were still sinners and sent his Son to die for us. Now if he has dared to do this, his greatest good, to us while we were yet sinners, how much more will he dare to do it to us who have now come into grace and are justified from sins through the death of Christ. Secondly, the life of our Lord Christ is for our full salvation. Therefore have a good heart toward God, who loved you so well while you were still a sinner, and trust in him that he will preserve you in all temptation for the sake of Christ his Son, and will not let you fall, but will give you eternal life. Such faith is the highest service of God; wherefore we ought diligently to ask it, and to hold fast and earnestly to it." (XIIIa, 344. 345.)J. T. M.

How should we judge our older preachers and teachers? In recent years, people in our country have been very inclined to place unconditional trust in the young and to despise old age. Now, however, according to a report in the "Ev.-Luth. Gemeindeblatt", Prof. W. R. Miles of Yale University, at a meeting of the American Psychological

Society announced his experiences, and they virtually contradict the opinion which has hitherto been commonplace in so wide a circle. It is true that physical strength diminishes with age, but mental strength increases in a normal elderly man. The professor's examinations covered 836 persons from six to ninety-five years of age. More than half of the persons were over fifty years of age. Prof. Miles stated that, according to his research, twenty-five per cent of the persons over eighty years of age still performed as well mentally as the average of the whole group. He urged, therefore, that the capacity of the older age should be more fully utilized than is now the case.

The "Gemeindeblatt" comments on this: "In our congregations, too, it is unfortunately the case that age is underestimated. Especially in the profession of a professor, preacher and teacher, it is far less a matter of physical strength than of spiritual freshness and depth. At least this must be true, that even the older preacher can still serve fully and with his ministry be a helper to the blessedness of those who seek it. It is not right of our congregations not to honor age."

J. T. M.

How do we use our money? In the "Ev.-Luth. Gemeindeblatt" Fr. W. Hönecke brings interesting news about this, which we briefly reproduce. According to published reports, education costs us about two and a half trillion dollars a year. That is a large sum. But the expenses caused by crime also amount to well over two trillion dollars. That is a sum that should certainly be demeaned. For every hundred dollars spent in this country, according to available official reports, \$3.35 falls on education, \$4.52 on life insurance, \$7.43 on buildings, and \$15.15 on passenger automobiles. On the average, in the whole world only three-fourths of a cent goes into the Lord's treasury for missions. In our country, according to the previous assumption, one dollar out of every hundred was used for religious purposes. Now, however, the United Stewardship Council reports that in 1931, which was not exactly a bad year for missions—for \$475,685,894.26 was received for it—only sixty cents out of every hundred dollars was used for church and missions. We have no right, therefore, to complain that we give too much. Nor have we any right to be meager to the kingdom of God in this time of depression. In fact, many times even now too much money is spent for unnecessary, even harmful purposes. What will we say to our God one day, when He will reckon with us on the Last Day? Matth. 25, 42, 43.

J. T. M.

The National Save-a-Life League. That is the name of an association in our country that was formed twenty-six years ago. The purpose of this league is to save people from suicide. It seeks, in fact, to give persons who have it in mind to take their own lives an opportunity, before committing suicide, to discuss with a representative of the association the motives which lead to the gruesome act, so that, where possible, the difficulties which impel to suicide may be removed. So far the league has saved more than three thousand persons from suicide. It has its headquarters in New York, but maintains ten representatives in other cities. The founder of the League is Dr. H. M. Warren, who first began the work privately, but was then vigorously supported by others until he finally formed the League. It is maintained by voluntary contributions.

We mention this league here because it serves a laudable purpose and may help to ensure that we, too, in this piece of

do everything possible to control the great evil of suicide. The suicide rate in this country is so on the increase that it truly fills us with horror. The great needs of the time have virtually conjured up a flood of this crime. We must sharpen our consciences and the consciences of others; we must also realize what suicide is all about. The Bible also mentions cases of suicide; but just look at what kind of persons these were who were driven to their place by their own hand. Let us only think of Judas Iscariot! God's Word must be the means of effecting the cure here also. "Thou shalt not kill!" This is also true in regard to suicide. But to the law must come the gospel, namely, the glorious promise that we have a Father in heaven, who for Christ's sake will not forsake us even in misery, yea, in whose hand even the heaviest cross must serve us for the best. Thus our faith in him is the victory that overcomes even suicide.

J. T. M.

The power of conscience. Here is what we read in the Methodist Apologist: "It is interesting how men, even the greatest scoffers, must bow before the mysterious judicial majesty that raises voice and rod from the depths of the soul against sins committed. Many a man with his wit overrules the terror she inspires, but none in the long run. Again and again the solemn voice rises. So it went with William Kirby Robinson, who jumped off a Kansas train in 1898 when he was taken to Leavenworth State Prison to serve a penitentiary sentence for robbing a mail train. In spite of all inquiries, he was never caught again. But lo! last week, thirty-four years later, he turned himself in to the authorities because his conscience gave him no rest day or night. He is but one of countless who have fared similarly. Murderers have surrendered and asked for the death penalty because they felt they could not find peace any other way. Let modern psychologists do with conscience what they will, let scoffers declare it to be a fruit of fear, which timid souls are persuaded to believe by the Pfaffew, conscience remains what it is: a judge appointed by God in the innermost part of man, before which all laughter finally falls silent. Even the ancient heathen knew the conscience and reckoned with it, as St. Paul testifies Rom. 2:15."

The remembrance of conscience is very necessary today, on the one hand because, as the paper mentions, unbelieving scholars deny conscience away, but on the other hand also because even many Christians lull their conscience to sleep by despising the Word of God. This is an evil thing. However, conscience is not above God's Word, but below God's Word. We do not have to correct God's Word according to our supposed conscience, but the conscience according to God's Word. After all, the conscience is given to us by God, so that we may become quite clearly aware of sin. Therefore, whoever sins against his conscience commits an offense against God's majesty, and this will be severely avenged. Luther rightly says that "a droplet of evil conscience consumes a whole sea of worldly joy" (IV, 1985). Beware, indeed, of wounding one's conscience!

J. T. M.

Fewer divorces. As a result of the hard times in our country, the number of divorces has also decreased significantly. In an article in the *Literary Digest*... the decrease in Reno, Nevada, alone is stated to be 1,143. In 1931 the number of divorces in Reno was 4,248; in 1932, 3,105. It is further reported that 1,087.

of the divorces were granted to men, but 2, 001 to women; some of the cases were still in abeyance when the figures were compiled. In 1931, 2, 513 children were considered in these divorces, but in 1932, 1, 882.

These numbers testify against our country and show in part why God is chastising our people so severely. The decay of marriage is a sign of the apostasy of our people from God's holy law. Where marriage is dealt with as it is in this country, it does not need much further proof that the will of God is disregarded, and that one's own will is being freely enforced. So it was in the world when the flood destroyed the first generation. Then God lamented: "Men will not be punished by my spirit, for they are flesh." Gen. 6:3. And so it is today: "The wickedness of men is great on the earth, and all the thoughts and actions of their hearts are evil forever. But so it must come to pass, according to the word of our Saviour: "But as it was in the days of Noah, so shall also the future of the Son of man be. For as they were in the days before the flood, eating, and drinking, and making merry, until the day that Noah entered into the ark; and they regarded it not, until the flood came, and took them all away: so shall also the future of the Son of man be," Matt. 24:37-39.

The many divorces in the country are therefore signs of the times for us Christians, reminding us that Christ will come to judge the world. Of this final judgment the present great distress is also a portent which warns us and calls us to repentance.

J.T. M.

Abroad.

Luther as a Politician. Under this heading the "Lutheran Herald" brings a good article on Luther's political wisdom, which once again proves what D. Pieper once said: "Of all his contemporaries, Luther was the greatest politician." But he also added at the same time that Luther had been such a good politician because he was first such a faithful Christian. Let's not lose sight of that. Luther did not really want to be a politician, but only a witness to the Gospel. That he had such a lasting effect on Germany's politics was because he loved the gospel so much and because he loved the German people, who he was convinced were in such need of the gospel. This love for the Gospel and for the German people brought Luther into contact with many princes, who turned to him for advice on all kinds of questions and also received good advice from him. Thus Luther became very significant for his country, not only as a theologian, but also as a good citizen and statesman.

We mention this because our country also needs many good politicians in these evil times. By this we do not mean, for example, or above all, the great men whom we elect to the offices of state, but the Christians at home who pray diligently, act according to God's word, fulfill their civic duties in small and great things, and bear the burdens of the state. God grant us many such politicians; for their sakes God blesses the land. What we mean is that we should all now walk in the right fear of God after Luther's example, that we should love the gospel above all things, and set our hearts on heavenly things, if we are to be helped. The world is too evil; no man can make the crooked straight; God must help. And God also wants to help, if we remain in faith and pray diligently.

We add that just at Luther's time a terrible "depression" had fallen upon Europe. There was unrest in the country itself, the Turks were invading in the East, the princes were divided, the Pope was causing distress everywhere,

The people became rebellious, the rulers pressed down from above; in short, whoever reads Luther's writings and also his letters diligently soon sees how bad things were everywhere. And yet God gave grace to the Reformation at that time. Let us only not lose our trust in God! God has something good in mind for His Church in that He has afflicted the world so severely. J. T. M.

Papal lust for power in America. As reported by the "Lutheran Herald" from the "Swabian Mercury" on the basis of a report from Rome, Pius XI intends to ask the new President Roosevelt to establish a regular diplomatic representation at the Vatican through an ambassador. The apostolic delegation (the Pope's representation in Washington, our federal capital) would then be elevated to the status of a true nunciature (papal legation). The interests of the twenty million Catholics in the United States would find more direct representation with the Pope, according to the Roman dispatch. In addition, the Curia, or papal government, had two more requests, namely: better participation in St. Peter's pence and opinion of American Catholics against the work of American Protestant church groups among European Catholics, especially in Italy. In return, the pope would appoint a fifth North American cardinal and perhaps seek advice on non-European matters from the United States, officially represented at the Vatican. On this the paper from which the report is drawn remarks: "It will be necessary to wait and see how far the reports of the Vatican's intentions are confirmed"; but that these are the Pope's intentions has been pronounced even by Roman papers in this country. There is much talk these days of communism threatening us. Communism is rightly to be warned against, for it really means a danger to our country. But as Luther threw the Pope into a pile with the Turks, so now we must throw the Pope into a pile with Communism. Both are outspoken enemies of our form of government, which assures us freedom of conscience and religion. Against both there is, after all, only one safeguard, and that is adherence to the Gospel.

J. T. M.

Review and Outlook.

Through southwestern Wisconsin along the Wisconsin River.

I told you last time about my visit to Watertown, to the asylum for the feeble-minded and epileptic, and to the Northwestern College of the Wisconsin Synod. But now I had before me a particularly beautiful two days' drive, which took me through a region I had not seen before, in all about 250 miles round trip through southern Wisconsin, to the country town of Muscoda, which is only fifty miles from the Iowa border. The drive was through lush fields. Everything, since it had rained well, was in the springtime glory of June. The best country roads led everywhere. We often passed through areas where vegetables, especially peas, are preserved, and I noticed quite a number of so-called "milk condenseries", as Wisconsin is known throughout the country for its milk and cheese production. So, too, one sees many fine herds of cattle, and I remembered that some years ago a Lutheran newsletter reported, as an important Lutheran news item, that the Wisconsin cow that gave the most abundant milk in one year was a "Lutheran cow," the property of a Lutheran - certainly the height of insipidity and foolish fame and publicity. One wins.

Address by Praeses Pfotenhauer during his visit to the seminary in St. Louis.

My dear students!

Your years of study here in St. Louis come at a difficult time. Things are sad in the world and in the Church at the present time. All countries, including ours, are groaning under a terrible unemployment and its consequences. Trade and commerce are at a standstill. Food worries torment thousands. Families who otherwise had their good livelihood are utterly impoverished. A part of the youth, condemned to idleness, is running wild and degenerating. Despite all the consultations and conferences, the situation has not yet improved. Nor can it be seen that the distress of the times is leading men to repentance. Rather, as Jeremiah laments, "You smite them, but they do not feel it; you afflict them, but they do not mend. They have a hard face like a rock, and will not repent," chap. 5:3.

And how does it look with us in the Church? While in Catholic countries, especially in Mexico and Spain, the papacy is deeply humiliated, in our country it is becoming more and more powerful and, according to its old custom, is trying to assert itself in all areas and to beguile the masses through outward splendor and pomp. In the so-called Protestant churches modernism is spreading in a frightening manner and is brazenly clearing out all Christian doctrines.

It is true that the Word of God still shines clearly and brightly in our midst, and is taught unadulterated in our high and low schools, as well as in our pulpits; but many things have also changed among us, many things that fill us with anxious concern. I call attention to one point. Whereas in former times pastors who were to change for good reasons could easily be transferred, this is now exceedingly difficult. And what about the distribution of candidates? I have attended the meetings of the Distribution Commission regularly since 1892, forty years ago. It used to be that the district presidents used to fight over the candidates and felt happy if they could provide a larger percentage of their professions with candidates. Now, as the classes of candidates have grown, the number of professions has dwindled more and more, so that last year most of the candidates could not get permanent employment and a number cannot be employed even temporarily. Even you, dear students, who are about to take your final exams, probably cannot be considered in the summer distribution, but will be put on the waiting list. It is clear, at present, a stagnation has occurred with us.

From the above, you can see that our entire student body here in St. Louis is affected by the hardship of the times and feels, or should feel, its effects sensitively.

How should you behave in the face of this situation? First of all, you should recognize your helplessness and that of all people. When you see that everyone's efforts to change the situation are in vain, that all the means used are failing, then our powerlessness leaps into our eyes, and we feel that it is God who is driving the little wheel, and that he has decided in his counsel to send this visitation and chastening rod. And since no one can resist his will, the situation will not change until his hour has come. He sets the pointer for evil and good times. He determines when and where doors shall open for the gospel, when and where his word shall run and grow. Astonished, therefore, at God's majestic operation, St. Paul exclaims, "O what a depth of riches both of the wisdom and knowledge of God! How

His judgments are incomprehensible, and his ways unsearchable. For who hath known the mind of the LORD, or who hath been his counsellor?" Rom. 11, 33, 34.

But in times like the present, God not only reveals His majesty, but He also wants to lead us to repentance. Jeremiah cries out on the ruins of Jerusalem, "Let us search and search our nature, and turn to the Lord!" Klagel. 3:40, And let every man search his nature, and search according to his profession and station. Now what will you, my dear students, find in such an examination? Is it not the case that you have often lacked the necessary earnestness, piety and godliness, diligent study, watchfulness against the temptations of the flesh, the right attitude toward the ministry, hoping rather for a leisurely, honorable position in life than to be willing to leave everything for the sake of Christ and to serve the Lord wherever He sends you? And how is it with you in regard to the readiness, for the sake of the high calling for which you are preparing yourself here, to limit the sphere of Christian liberty, instead of extending it to the utmost limit, even to transgress the limits that have been set?

When we thus recognize our faults and infirmities and are guilty of the visitation that has come upon us, then we should not remain stuck in despair, but turn to the Lord and ask him for forgiveness for the sake of Christ. Then he will have mercy on us, and the thoughts of peace that God has over us will come to fulfillment in us. You will then learn many a lesson that will be a blessing to you in your later life.

The present situation teaches you that we are all dispensable. The building of the church is going on without hindrance or obstacle according to God's eternal plan. God has no need of us in this work. It is therefore a great grace when God takes you into his service and allows you to serve as preachers in the church. And so the present situation will drive you into prayer, that you may say: My dear Father in heaven, I know well that thou hast no need of me; but it is thy will that thy church should be edified by men. Therefore I pray thee, bless my studies, equip me with the necessary gifts of body and soul, and later use me in thy service. I will go wherever you send me. I will not desire the days of men, but will be thy witness.

You need not then despair even if your appointment is delayed. In God's wise care this will be for the good of the church and of you. Moses had to wait forty years before the Lord could use him. When Saul was converted and God called him to be an apostle to the Gentiles, he first had to withdraw into solitude for several years. And as for the so-called overproduction of candidates, as a result of such overproduction, our synod, North America, and other countries received a great blessing that is still being felt. It was in the forties of the last century that there was an abundance of theological candidates in the Lutheran Church in Germany. This situation prompted Wyneken to come to the United States to serve the church here. Then, seeing the great need, he issued a call to the candidates of Germany to come over. This call was answered by candidates who were on the waiting list, a Sihler, a Crämer, a Sievers, a Brauer, and others, who then exercised great influence in the formation and expansion of our Synod, and with the fathers from the Saxon immigration became the founders of our Synod.

Finally, you don't want to forget that God's hand is the

situation can change soon and easily. If a river is dammed up by tree trunks, its course comes to a standstill. If, on the other hand, the obstacle is cleared away in something, it begins to flow again, and with increasing speed. In this way God can soon cause his word to run and grow among us and to be preached by great multitudes of evangelists.

So, dear students, join all those Christians who at this time fervently pray with Moses, the man of God, in the 90th Psalm: "O Lord, turn again to us and be gracious to your servants! Fill us early with thy grace, and we shall glory and be glad all our days. Make us glad again, after we have been afflicted so long, after we have suffered misfortune so long. Show thy servants thy works, and thy glory to their children. And the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" Amen.

From the mission and for the mission.

Central Brazil is proving to be an important mission field.

Although it is not the center of the great Republic of Brazil, the great city of Rio de Janeiro and its environs have in time acquired the name of Central Brazil, because it is there that the main mass of the population resides. Rio de Janeiro, the beautiful capital of the whole country, has alone a population of about 1,700,000, and Sao Paulo also counts more than a million inhabitants. Almost between the two cities lies the port city of Santos, a city of 100,000 inhabitants. On the same gulf as Rio de Janeiro is the large city of Nictheroy. The state of Sao Paulo has six and a half million people and a number of cities with populations ranging from 60,000 to 80,000. Just beyond the narrow state of Rio de Janeiro is the state of Minas Geraes, arguably the most important state in Brazil after Sao Paulo. In these states the rural areas are also well populated. In addition to coffee and cotton operations, arable farming in general has greatly increased. More than half of the civilized inhabitants of Brazil inhabit Brazil Central.

More than a decade ago it was suggested that this area be explored for the spread of the gospel. However, because of lack of money and workers in the mission, and for other reasons, there was hesitation to undertake the mission work there. But then a special call came to us.

Not far from the city of Rio de Janeiro, somewhat to the northeast, is the state of Espirito Santo. There are old German colonies there. Of these, a number of congregations turned to us and asked for the preaching of the Word of God. But we still lacked, as it seemed, preachers and means.

In 1928, however, Mr. H. W. Horst, a member of our Board of Directors, was sent to South America to visit the entire mission field in Argentina and Brazil. He did not fail to visit Rio de Janeiro and Sao Paulo on the trip, inquired about mission opportunities, and came to the conclusion that Central Brazil was ripe for the harvest. Then, in southern Brazil, he visited the entire mission area and represented our Board of Directors at the Brazilian District meeting. He encouraged the latter to send an explorer to Central Brazil, and offered to pay the exploration expenses himself.

So Fr. R. Hasse, a native missionary who also spoke the local Portuguese language, was seconded to Rio de Janeiro. During a series of weeks he explored entire neighborhoods in Rio de Janeiro and, four hundred miles away, Sao Paulo. He found Germans, Transylvanians, Russians, and many others of German descent, also Estonians and people of Portuguese descent in large numbers, interested in the Gospel and thus offering missionary material. After receiving his report, our missionary commission in Chicago encouraged the missionary authority of the Brazilian District to appoint Father Hasse as a suitable man to this promising mission field. And thus, according to God's guidance, a new chapter began for our mission in South America.

With God's blessing, Fr. Hasse was able to assign about 2,000 souls, mostly Lutheran Russians, to our missionaries in southern Brazil through his immigrant mission. Then, a few months ago, after barely two years of missionary work, our first Lutheran congregation was organized in Rio de Janeiro. Although it has only about 100 communicating souls, it has paid half the pastor's salary for the past year.

There are also two parochial schools with 37 children. In two other parts of the city there is regular preaching. And recently 25 lawyers and writers approached Fr. Hasse. Tired of sectarianism, they seek a scriptural preaching of the Word of God. Fr. Hasse preaches to them on Friday nights in Portuguese. He expresses it as his conviction that doctrinal unity will be achieved with these educated people. This group will then form its own congregation in the Portuguese language.

Fr. H. Klenke has been in Sao Paulo for one and a half years. This cosmopolitan city is proving to be a very promising mission field. In the center of the city the owner of a large hotel has converted to us. One of his large dining rooms is at the disposal of our mission. In it, well-attended services are held in Portuguese, German and English. In two other parts of the city



Immigrants from Europe to whom Fr. Hasse preached on Ilha das Flores, the Ellis Island (immigrant island) of Brazil.

Presiding College and the Lomä ok Directors to let this measure continue to occur during the next school year; and all have agreed to do so, as the same reasons still continue. Thus, for the year from September, 1933, to June, 1934, about 150 of our students will be willing to do any church substitute work. They are urged to look upon this year as a year of practical exercise incidental to their studies, and are therefore willing to serve, even though their services cannot be greatly remunerated. We ask already now that mau give these students of ours also the opportunity to exercise such practical activity in teaching, in keeping schools, in missionary work and in helping out with sermons. And may all our Christians carry all their teaching institutions with their teachers and students on intercessory hearts and faithfully ask God to bless the work done in our institutions for the spread of His kingdom and for the salvation of many souls!

L. F.

To the ecclesiastical chronicle.

From our Synod.

Earthquake in Southern California. Our readers have read the news of the severe visitation in Southern California in the daily and weekly papers. In this sorely afflicted region, in Long Beach and elsewhere, we have many fellow believers, and the thoughts of many will have hastened there with great concern and heartfelt sympathy. The Lord be humbly thanked for averting grave calamities from our fellow believers. Father G. H. Smukal of Los Angeles, President of the Southern California District, sent the following despatch to *The Lutheran* and *Lutheran Witness*, March 13: "Lamentations 3:22, 23," which are the well-known words of Scripture: "The goodness of the Lord is that we are not utterly spent; his mercy hath no end yet, but is new every morning; and great is thy faithfulness." - "The district boasts of the Heavenly Father's protection. One Lutheran boy has died, no other Lutherans are hurt. Parishioners In Long Beach have suffered much loss of personal property. Their church and parsonage did not collapse, but need repair. Their parish hall (parish-hall) is needed by the city as a hospital. Elsewhere, Lutherans have also suffered loss of personal property: In other places Lutherans have also suffered loss of personal property, but relatively very little damage to our churches and schools. There is no panic, but order prevails everywhere. No assistance is needed at this time. The District gratefully acknowledges the hearty participation of the Brethren."

Christians also hear God's voice in earthquakes and recognize in them signs of the times, as the Saviour says: "There shall be pestilence and dear times and earthquakes now and then", Matth. 24, 7.

L.F.

Our Synodal Reports. We have just received a letter from Concordia Publishing House regarding the printing of the reports of our district meetings. This letter is addressed to all the pastors of our churches. For three dollars a year all the reports of our twenty-eight districts - the two South American districts cannot be included - are to be sent to every pastor of our churches. Each report may contain up to eighty pages, and thus can bring the doctrinal proceedings in full in far the majority of cases. More details will be found in the write-up, which our pastors would also like to submit to their congregations. Also shown is a way in which the reports may be distributed to the congregations at a very low cost.

We repeat what we have said again and again for years in this matter, emphasizing the great usefulness of our printed synodical reports, first because of the doctrinal discussions which are most often held on the basis of carefully prepared papers, and secondly because of the acquaintance which the reports give us with what is going on in other districts. This is becoming more and more important because of the large size of our Synod. We are in the happy possession of all the Synodal Reports from the year 1847 onward, all bound in covers, and we can well say that scarcely a week passes that we do not consult these Synodal Reports on some matter either in the interest of our own study, or in order to learn more about them. either in the interest of our own study, or to give information to others. Some of the older synodical reports are so rich in content and value that we know of cases where pastors have paid a dollar and more for a single synodical report. We only recall the reports of Walther, Pieper, Stoeckhardt, Bentes, and Mezger. We sincerely hope and desire that our pastors and congregations will take advantage of this opportunity, where all the synodical reports of a year are offered to them at a really cheap price.

L.F.

L. L. L. Our Lutheran Laymen's League, which some years ago made possible especially the radio sermons that went all over the country, and which also from the very beginning has supported our radio station, L. L. L., here in St. Louis, is at present making such radio sermons possible also in a: part of the country which has a peculiar importance for the mission, namely, in the city of Ogden, in the: Mormon State of Utah. A mission of our synod was established in Ogden some years ago, and the present missionary, Rev. E. C. Schmidt, speaks a quarter of an hour every Tuesday evening at 8 o'clock (Mountain Time) over a radio station there. It is certainly significant to have the testimony of the gospel resounding just in a region where a sect like the Mormons, who are outside the church because of their denial of the doctrine of the Holy Trinity, have gained such power and prominence.

L. F.

To the good cause of our Indian Mission. In: *Lutheran Witness* we read under the heading "Notes and News" and the brief but interesting note that in our: Calendar for 1933 the first of the pastors listed there is a full-blooded Indian, namely, Rev. C. Aaron. It is also interesting what the "Messenger", the newspaper of the Northern Wisconsin District, says in an article about our Indian Mission in Wisconsin, namely that the grandfather of this pastor was the one to whom we owe the origin of our Indian Mission. He donated an acre of land to our synod in Red Springs, Wisconsin: East end of a pretty little lake, now commonly known as Mission Lake, that it might erect a mission building there. As the land was in the midst of an Indian colony, our synod later purchased nineteen more acres, so that there was now a commodious lot for the newly established mission. Here a parsonage was erected in 1900, and at first the kitchen annex, and later the whole lower story, was used as a worship hall. But the audience grew so large that some could not find room in it, and the need arose to build a chapel for the nascent congregation. The services at this time were attended by from about seventy-five to one hundred persons. The chapel was built by the Indians themselves, and a part of their labor they donated. The chapel was paid for out of collections. It would be going too far to give further details from this instructive article. It is sufficient that we state the present state of this mission.

We read: "At present the congregation numbers 141 souls, 91 communicants and 25 voters. The average attendance at services during the past year has been 64, not counting the children of the boarding school. During the past year thirteen children and eleven adults were confirmed and one adult baptized. The congregation pays a portion of the missionary's salary and uses the envelope system to raise funds for congregational and for non-congregational purposes." The report goes on to say, "In connection with the mission at Red Springs, work has again been done at Keshena since 1931, where services are held every other Sunday in the negation school, and every Tuesday evening the non-Catholic children of that school are taught. The Morgan and Neopit mission stations received their own pastor in Fr. L. Dau in 1930. While the work at Neopit has declined greatly, as most of our members have had to leave the village, the work at Morgan is flourishing more than ever."

It is indeed pleasing to God that we are doing missionary work among the Indians of our country. It is usually said that the Indian is not good missionary material, but the fruits of our mission in Wisconsin are such that they must encourage us to carry on the work. God has His elect among this people also.

J.T.M.

Domestic.

God's threefold purpose. A bill of exchange beautifully justifies the present bad times by saying that it is God the Lord who has placed the present economic hardship on our necks for our own good. This has been said often enough, but it needs to be repeated again and again, for our hearts are of such a nature that they have great difficulty in recognizing the chastening hand of God. In the paper we now read: "To hardened, secure sinners God sends bad times as well-deserved punishment. For 'God is a righteous judge, and a God that daily travaileth. He has sharpened his sword, he has bent his bow, he has aimed, he has laid deadly projectiles upon it, he has prepared his arrows to destroy, Ps. 7:12-14, and: 'It is terrible to fall into the hands of the living God,' Heb. 10:31. Thus the tribulations of this present time have come as a punishment upon many, many, as a foretaste of far more terrible judgments to come.

"But to those who call themselves Christians, but have hitherto given themselves up to a life of sin, God sends hard times to rouse them from the sleep of indifference and to admonish them to consider what is for their peace. As if proclaimed by a trumpet, it shall resound in them: 'Repent! Seek first the kingdom of God! God is not to be trifled with.' God often waits a long time with great patience; but if one does not mend and repent, his holy wrath burns all the hotter. Let the miserable collapse of the financial world be a reminder and a faint reflection of the eventual collapse of the universe, when the heavens shall melt with a great crash, and the earth and the works that are therein shall be burned up. Therefore awake, you who sleep, that the Lord may enlighten you. Seek forgiveness from him who gave himself to death for your sins, and with whom righteousness is to be found in the sight of God. Come into his courts and hear his word! Repent and believe the gospel!

"Nor do the hard times pass unnoticed by pious children of God; for they too often have heavy losses, and often feel the misery of poverty. But since Christ is their Lord

and Saviour, with whom they are united in living faith, their sufferings are not punishments. God chastens them through bad times like a kind father to purify and strengthen their faith. The goods of this world are so seductive, the pleasures of life so charming, that they easily lead Christians astray from the path of life. Thus bad times in God's hand are wholesome means by which God shows them how vain and inconstant the things of this world are, as it were "a hand full of sand, sorrow of minds. Out of the tribulations of present conditions, therefore, goes the exhortation to all the true children of God, "Seek ye always, and above all things, the one thing that needeth, and lay up for yourselves treasures so durable, that no evil times can ever impair their value." Let us then humble ourselves under the hand of God, and beseech him, 'Dear Saviour, thou hast walked the very hardest way of affliction, yet have mercy upon us, and grant that the evil times which thou hast sent us may prosper us into rich blessings!' And grant that these evil days, with their hardships and bitter disappointments, may be to us right days of salvation, filled with spiritual blessings for our eternal blessedness!"

The holy season of Passion is especially appropriate for such reflections.
J. T. M.

What will become of the youth in these evil times? Some time ago the editor of a well-known weekly magazine in our country approached us with the request to communicate our views on the problem of the "wandering youth" to him for printing. At that time we had not yet given the matter the necessary attention, nor had we been able to make any special observations, and we therefore declined the invitation. Since then, however, we have come closer to the matter, and a few weeks ago we saw all sorts of things, especially in the south of our country, which must fill every inhabitant of this country with the greatest concern. The number of homeless young people, mostly boys and young men between the ages of 15 and 25, is constantly growing. They wander from town to town, lodge and sleep in "junges," in freight wagons and other miserable places, ask for free passage on the highways of the country, cluster together with all sorts of daring people on the highways, are not fed, not taught, not nourished. We have seen with our own eyes freight wagons crowded with such wandering birds, white and black. The railroads sometimes let them ride along out of mercy; but sometimes they have to hide or are removed from the train. Serious diseases constantly arise among them, and even some are injured or perish. One large railroad recently reported that in eight months it had removed 416, 915 persons from it as trespassers on its property. What will become of these people? What physical, spiritual, and social dangers will be created, dangers that will remain even though the economic situation has improved! In the war and post-war period news often came of such "wild children of Russia." What will become of these wild young people of our country? The members of the church are and should be the salt of the earth and the light of the world, Matth. 5, 13. 14. L. F.

Just once the word "sin". Recently a lay committee, headed by a professor of philosophy at Harvard University and supported financially by the well-known millionaire Rockefeller, published a long report in which they answered the question: "Shall we still

continue to drive mission?" The representatives of the commission were predominantly reasoners, or modernizers as they are often called. The proposal, in brief, was this: One should not exactly give up the mission in the heathen world, but direct it in other and new directions, direct it, as it were, from another point of view. For it is a "shameful mistake" to claim for the teachings of Christianity a preference over the teachings of paganism. Think, dear reader, what this means! It means that the divine teachings of our most holy faith are no better and more credible than the teachings of the devil, which are spread in the heathen countries by deluded deceivers. According to the Commission's proposals, mission today is to be carried out in such a way that the whole of biblical and historical Christianity is given out. What then remains of mission is easy to imagine. Then all that is left is to go to school with the heathen, learn from them their godless doctrines, and teach them some "Western civilization" in return. Such a mission is what the Modernists want.

The well-known Presbyterian preacher, Dr. C.E. Macartney, who illuminates and condemns the perverse writing of this commission, reports that in the report of 350 pages the word "sin" occurs only once. He writes: "That the word is almost entirely omitted is, after all, very significant." And - not once is there any mention of the Holy Spirit, who, after all, as our divine Comforter, so very actually impels the hearts of God's children to mission, as the Acts of the Apostles so clearly shows. This, too, is significant. The modernists of our time have rejected God, have rejected Christ, have rejected the Holy Spirit; for them there is no Holy Trinity; they themselves have become Jews and Gentiles and Turks. Therefore there is no more sin for them. The proud natural man who rebels against God does not want to be a sinner. He feels very "holy," yes, as they like to say nowadays, very "godly." But if there is no more sin, there is no more need for missionary work, and it is enough to send soap to the heathen, that they may wash themselves outwardly clean.

Can we still be surprised that God in his wrath strikes so hard that we almost perish with fear? But we Christians also want to learn again and again what sin is, especially what original sin is, which has so corrupted us that by nature we all belong in hell. J. T. M.

Away from the teaching of Scripture. In 1929 President Hoover appointed a commission to study the social conditions of our country. The report is now in print and proves that our nation has become something quite different from what it was some thirty years ago. One of the men involved, Prof. Hart of Bryn Mawr College, has particularly communicated his findings. Some points which we take from the *Literary Digest* deserve special notice. First, people in general have pretty much abandoned the teachings of Christianity; they no longer ask what the Bible teaches on this or that point, but listen to modern science and believe what it says. The Ten Commandments are no longer the rule by which one acts and lives. Lying, stealing, and murdering have not yet become fashionable, but that one live virtuously is no longer essential. The hostile attitude against Christianity is evident in all the magazines and books that now appear. Especially against adultery and fornication one has become very tolerant. In general, our people find great pleasure in such films that glorify sins against the sixth commandment. The diminution of the family through means by which births are prevented is being

It is even praised when the number of children is limited, because this makes the struggle for life less difficult. More and more married couples no longer have children and do not want to have any. - These are only some of the points, but what a decline!

J. T. M.

Abroad.

A message of mourning from Australia. Father C. A. Wiebusch, President of the South Australian District of our Sister Synod there, was drowned while bathing on January 11. He was a native of Germany, had studied in the upper classes at our Fort Wayne Institution and then at our St. Louis Seminary, and in 1901 had followed a calling to Australia. There he first ministered for about sixteen years in the heathen mission of the Australian Synod at Koonibba on the so-called west coast of South Australia, and then followed a calling to Gawler, South Australia. A number of years ago he again visited America with his spouse, and we well remember with what love he spoke of his labors in the country which was now to him



Praeses C. A. Wiebusch, when he was a missionary among the Australian Natives, with some of his school children.

had become a home, spoke. He had then also become president of his district and as such was respected and loved. A private letter said, "Great is the sorrow of almost irreplaceable loss. God's ways are incomprehensible." At his funeral officiated, among others, Pastors W. Janzow, General Presiding Officer of the Synod, and F. Hassold, both also of our Synod. L. F.

P. Karl Röbbelen died on 26 January at Pforzheim in Baden at the age of eighty. He was the son of K. A. W. Röbbelen, well known in the older history of our Synod, who succeeded Crämer at Frankenmuth, Michigan, in 1851, and served that old Synodal congregation for a number of years, one of the most original and spirited preachers our Synod has had. Owing to health considerations he returned to Germany in 1857, and his two sons studied theology and served as pastors of the Lutheran Church. Father Karl Röbbelen, now deceased, was for many years a teacher of dogmatics at the Missionary Institute in Hermannsburg, and not long ago resigned his office and moved to Baden. He was an old friend of our Synod, who had read its periodicals for years, and especially also dwelt much on D. Pieper's "Dogmatics." A number of years ago he visited America, and we came to know him as a sincere and humble childlike believing Christian, and since then he had written us quite a number of letters in which his pure Christian character shone forth, and his sorrow over the brokenness and disruption of the Lutheran Church of German-

and about the whole sad situation in the world. His seventy-five year old brother Hermann has also retired, but is still doing some work in the Lutheran Church in Baden.

L. F.

The New Significance of South America as a Lutheran Field. The following is taken from a German church bulletin. It rightly emphasizes the great importance of South America for Lutheran work. It states:

"The eventual future of South America as a part of the world of countries with growing populations and flourishing industries is assured by its wealth of undeveloped natural resources of aid. The recent turn of European immigration to South America indicates its importance as an area where the forgiving Lutherans are in need of the nurture of their own church, and where the opportunity presents itself, through this and missionary activity, to lay deep and firm the foundations of the Lutheran church in a comparatively undeveloped area. The descendants of Lutheran immigrants from northern Europe, who over the years have adopted the Portuguese language, call upon the church of their fathers for the ministries of the gospel. Because of the incoming immigration, the Evangelical Lutheran Church is gaining . . . new importance. She . . . faces great tasks.

"The immigration of Hungarians to South America gives us a palpable illumination of the present current. Some 80,000 people have gone from Hungary to South America during the last two or three years. Theirs are about 6,000 Lutherans, who have settled chiefly in Brazil, Uruguay, and Argentina."

L. F.

No time to pray. In the "Kirchenblatt" we read: Adolf Köberle, the well-known Lutheran theologian in Zurich, says: "The modern hurry and stinginess with time has its roots largely in the desire for money or ambition. Where one reckons on the goods of the earth, one reckons time to God. Whoever remembers that God has spared no effort to help the world, does not spare the time to thank God for it. However, it is then also necessary to bring the time offered at one's disposal into fixed, definite orders and to hold to them with all seriousness. There is a very true-to-life observation in the words of Klaus Harms: He who does not pray at definite times does not pray at indefinite times. . . . Therefore it is good, as Master Peter was advised, to let prayer be the first work early in the morning and the last work in the evening; and be diligently aware of these false, deceitful! Thoughts which say: Wait a little, I will pray for an hour, I must finish this or that beforehand; for with such thoughts one comes from prayer into business; they then hold and surround one, so that nothing comes of the prayer of the day."

Master Peter, of whom we are speaking here, was a friend of Luther, for whom the great reformer once wrote a "Simple Way to Pray. This is such an excellent little work, such a fine interpretation and application of the Lord's Prayer, the Ten Commandments and the Christian faith, that this "Simple Way to Pray" should be in every Christian home. It is found in our St. Louis edition of Luther, Vol. X, 1894 ff. in our "Luther's People's Library," Vol. 1, p. 136. Our Luther, who was himself an exceedingly zealous pray-er, once made the remark, "If I were as devout to pray as Peter Weiler's dog is to eat, I would this very day obtain Judgment Day by praying." (XXII, 527.) If we Christians would pray as diligently in these evil times as we worry and fret, we would soon be rid of depression.

J. T. M.

Review and Outlook.

At the Synodical Conference in Mankato.

Last June our synod had been in session in Milwaukee, and then in August the biennial meeting of the Synodical Conference was held in Mankato, Minnesota. This brought me again into a territory quite new to me, where the two sister Synods, the Wisconsin Synod and our Synod, are strongly represented, where also congregations of the Norwegian Synod, associated with us in the Synodical Conference, are not too far distant; and the very host congregation of P. A. Ackermann belongs itself to the Minnesota District of the Wisconsin Synod, as in general there is a centre of the old Minnesota Synod. Of this I intend to give a little more account in a future article. Today I place all emphasis on the meeting of the Synodical Conference itself.

It was not the first time I had attended such a meeting, but going back in my mind and reckoning, it was the fifteenth meeting for me. Since 1886 I have been privileged to attend most of the meetings of the Synodical Conference, either as a guest, or as a representative of the Negro Mission, or as a delegate, and for the last ten years as an ex-officio member. And I must say again, as I said in my report on the meeting of our Synod, how grateful I am to have been able to attend so many meetings and to have learned so many things for a better understanding of church conditions, which can only be acquired at such meetings and in the personal contacts which they bring about. Admittedly, the first impression that moves one is a wistful one. All the founders and first visitors of the Synodal Conference are no longer among the living, but have passed into the upper church, some of them many years ago. Most of them I knew personally when young: Hönecke, Ernst, Bading, von Rohr from the Wisconsin Synod, Sieker, C. J. Albrecht and others from the former Minnesota Synod, now forming the Minnesota District of the Wisconsin Synod, Koren and Larsen from the old Norwegian Synod, Walther, Sihler and aridere from our Synod. They all, most of whom were present at the first meeting of the Synodical Conference, have gone, have gone the way of all flesh; but the memories remain, the blessed traces of their activity are everywhere perceptible, the teachings they gave and left us have not blown away, and the Synodal Conference itself has remained in the sixty years that have passed since its founding in 1872 what it was, a confederation of Lutheran synods that take the Confession seriously and do not want to depart from it, not even in our time that brings so many changes.

The last meeting in Mankato followed in the footsteps of the previous meetings and remains in my memory as a beautiful and certainly beneficial meeting, beautiful and beneficial through the common edification in God's Word, through the common discussion of a doctrinal subject or presentation, through the common consultation of a missionary work and not least through the personal contact that is established when one spends six days with one another, sits together in committees, talks or listens in the meetings and looks at and discusses difficulties.

Yes, the paper. It has already been mentioned in the reports on the Synodal Conference which have appeared in our church bulletins; but only those who have heard the paper or, since it is now appearing in print in the "Quarterly" of the Wisconsin Synod, will read it there, will get the right impression of it.

Win. Prof. Joh. Meyer of the theological seminary of the Wisconsin Synod in Thiensville near Milwaukee presented a treatise on the royal office of Christ in his own way, by drawing special pictures from the Scriptures, which then gave rise to further explanations and discussions. Thus the exemplary kingship of David was vividly portrayed, the pertinent passages from the Psalms and Prophets were presented and discussed, and then, as the crown of the whole, came the description of the kingship of Christ in the New Testament.

I indicated above that the fraternal relationship was also strengthened by the discussion of the common mission which the four Synods of the Synodal Conference are carrying out among the Negroes of our country. Not much money could be granted - the need of the time makes restrictions necessary everywhere; we must be glad if we can continue the work on the present scale - but nevertheless such a detailed, intensive discussion proves to be of great value and strengthens the fraternal relationship. This was confirmed to me in an unexpected way by two members of the preliminary committee, which met the day before the meeting and then held further meetings during the meetings. One theologian told me of his own free will that he had not been particularly pleased at first that he had been appointed a member of the committee; but now he had to say how extraordinarily interesting and instructive the committee meetings and the negotiations in the synodal conference itself had been; he had now gained a completely different understanding of the Negro mission. Another day a member of the congregation spoke to me, who had also been appointed as a committee member, a builder by trade and quite an understanding man. He told me that when he received his appointment he went to his pastor and asked him what he should do. He said his pastor gave him good advice to go and serve on the committee, and then when he came home he should give an account of his work on the committee. This parishioner now told me again of his own free will how much he had enjoyed this work. He had been like a boy who had learned geography at school. He had always known about the Mission, had read about it and heard about it, but now he felt like a man who had seen the country for himself, so much interest and understanding had he gained through the negotiations, and I would now add: If only quite a number of ministers and church members could see our negro mission on the spot in Louisiana, in Alabama, in North Carolina, and elsewhere, it would be to a much greater extent. I know how I felt when I first went to North Carolina and then to New Orleans. And I think I can also say that the fraternal harmony among the synods of the Synodical Conference would be even more strengthened if more work were done by them collectively. Thus I perceive very clearly how the joint work on the new English hymnal, in which all four synods of the Synodical Conference are represented on a larger committee, serves to bind even more closely those who are already united; and I hope and heartily desire that the time will come when still more joint work can be undertaken and done.

I believe I can also say that through the other business and negotiations of the Synodical Conference this goal is being achieved. There were several intricacies, some which had been of particular concern for years to the officers of the synods represented in the Synodical Conference. Several of these difficulties were resolved in the right fraternal manner;

others, which are still in abeyance, have been brought nearer to their solution and will hopefully also be eliminated by the next meeting. It is precisely when one speaks out quite freely and openly and looks at the matter on the basis of the divine Word that one comes to a good conclusion.

The Synodal Conference is also responsible for reviewing and censoring the synodal reports of the various synods. It became apparent again, as I have repeatedly noted in recent years, that this duty is not performed superficially, but that, as it should be, one reads and considers the matters carefully and is concerned about correct doctrine and doctrinal vigilance, that one is not afraid to make expositions and to say if one finds something questionable; but through this mutual monitoring, the right unity is again strengthened and promoted.

Just in the last year, before and after the meeting of the Synodal Conference, I have been asked again from various sides whether a unification of the four synods of the Synodal Conference will ever come about, especially since our Synod has also appointed a committee for such a possible negotiation. Many pastors are interested in this question, but especially congregation members, especially in areas where the various synods are neighbors and the congregations often reach into each other's territories. I always give the answer to such questions: The main thing is there, has been there for sixty years: unity in the faith. And this unity has been maintained precisely through the many storms that have befallen the American Lutheran Church, and in spite of the many changes that have also taken place in the Synodical Conference. As an official of another synod put it: "The main thing is that we stand shoulder to shoulder, confessing the truth together and defending the truth. Thus, above all, we want to stand shoulder to shoulder in the various synods of the Synodal Conference and in the various circles and areas of these synods, and in doing so we also want to serve one another, publicly and privately, as much as we can. Twenty-five years ago, the original and zealous pastor and missionary, Gustav Harders, of the Wisconsin Synod, now blessedly deceased, came to me one day in St. Louis quite unexpectedly. He had received a call to Arizona as an Indian missionary, and was now faced with the difficult decision for him, whether to accept that call or remain with his large congregation in Milwaukee. I could not believe my ears when he told me that he had traveled to St. Louis especially to discuss the whole situation with someone who was further away from the matter and to get advice. I had known him for some years, but then came to esteem him all the more highly. And I myself once acted similarly in a matter that was quite difficult for me. A year and a half ago, when I was faced with a difficult decision, even in a professional matter, in order to have an entirely objective judgment, I turned for advice, besides to officers and friends in my own Synod, to a man of the Wisconsin Synod; one who stands further away often sees more clearly.

Now it would certainly be very beautiful, and in my opinion would also serve the Church as a whole, if the various synods of the Synodal Conference, as was originally envisaged when the Synodal Conference was founded, were to unite organically. But there must really be a general desire for this. There must be no church politics involved, but the consciousness that those who belong together are also united. Of course, this will not be without mutual sacrifice. But all rivalry and all personal matters must be set aside before the one

great cause of the Kingdom of God. And only then has the time come for a union, when there is a general desire for it, without any urging and working towards it. Such a union would certainly have undeniable advantages, but it must not be supposed that all difficulties would then cease at once. Such difficulties and entanglements as arise between individuals and congregations and districts of the Synodical Conference also occur in one and the same Synod and Church Fellowship. For the rest, wait for the course of events, the development of things, and trust also here to the great and faithful God that He will provide everything for the salvation of His Church. L. F.

Passion time - mission time.

Our Lord and Master accomplished His mission to redeem the world from sin, death, and the devil at the cross. Then He proclaimed: "It is finished!" John 19:30; and when his apostles went forth to preach this Saviour to the world, they preached his cross. And still today, wherever the gospel is preached, the cross of JEsu is the center of attention. Through this cross we become righteous and blessed before God, through the cross we become God's children who believe that we are healed by JEsu's wounds, that the blood of JEsu makes us clean from all sin. That is why Lent, during which the Passion of Jesus is preached, especially in special services, is a holy, serious and important time for all God's children. There they learn anew that the Lord has done great things for them, that the heavenly Father has loved them with unspeakable love and still loves them. Then they realize anew how they need their Saviour every day, so that he may become their righteousness through his holy merit; then they learn to hate sin more hotly, to leave it more successfully, and to follow Jesus with more zeal in a holy life. This time is missionary time in their hearts, as the Holy Spirit works on them through the word of the cross and binds them ever more firmly to their Saviour through faith.

But this time of Passion should be missionary time for us in yet another sense. We ourselves are to become missionaries, to bring the word of the cross to those who do not yet believe in it. The Passion of Jesus is for all. Jesus suffered for the sins of the whole world. None shall be excluded. Therefore this JEsus, our Saviour, wants his disciples to carry this good news into all the world. We are not to be content with having the gospel, hearing it, and believing it by God's grace, but this high possession is to drive us to become missionaries to others, so that they may learn to boast of God's grace with us. And this missionary work we can do.

Tell me, how is it in your parish? Are there people who no longer go to church, who are well on the way to losing the faith of their childhood, who no longer want to hear the word of the cross? Where are all the young confirmands who once knelt at the altar of your church? Don't think it's the pastor's business to go after them; what is that to me? Certainly it is the pastor's business, but it is also your business. A congregation that leaves everything to the pastor, that does not care personally, that is, through the personal work of its members, for those who have gone from it, is not as it should be; it is dead, however outwardly it may appear to be alive. It is Passion-time, a time when an invitation to a Passion service is especially likely to find a friendly acceptance. Do not let this time go by without your

you have been awakened to this mission. This is the very first missionary work you are commanded to do; if you will not do it, then you are unfit for all missionary work.

But if you do such work within your congregation and then also for the good of others, your neighbors and acquaintances, then your eyes will also be opened to see what further missionary work you are commanded to do. At all times we have a mission to fulfill to our fellow believers in the dispersion or to those who have long since turned their backs on God and the Church, or to those who have never come closer to the Church, but to whom the cross on Golgotha is also meant, that there they may find rest for their souls. It is precisely the time of Passion that should spur us on. Does this mission cost you sacrifices? Remember what it cost your Saviour to redeem you, and you will have to stand there ashamed with your small sacrifice, which in comparison weighs nothing at all. Let yourself be roused from your indolence, from your indifference, from your worldliness, from your worldly lust, and look seriously into the face of the Passion of Jesus. Follow me! says your Saviour, follow me in suffering and death! Follow him and work for this mission. Your synod wants so much to send out missionaries in your name and for you, to found and maintain mission churches, wants so much to cast the net of the gospel over the whole country, so that many may be won for Jesus and his kingdom. Your synod has the true gospel and is well aware of its responsibility. But it needs your cooperation, your help. And especially in this time of Passion it wants to remind you of this. Let yourself be asked and do what your faith demands of you, what must be the fruit of your filiation to God, if this filiation is to be genuine, true and lasting.

And shall I now speak of the Gentile mission, of the peoples who do not know the word of the cross, who cannot name the one name in which alone lies salvation and blessedness, the name of your Saviour Jesus Christ? Our ancestors were also once pagans and worshipped false gods. Through the missionary work of others they were converted and made Christians. We still feed on that missionary work today, though we don't always think about it. And now it is Passion time again. On the cross hangs our Savior, stretching out his arms over all the world to draw them to himself. Can you see this without remembering your duty to the Gentiles? Wherever thou mayest look, there is spiritual need everywhere: in thy own parish, in thy city or neighbourhood, in all the great country wherein we dwell, in all the face of the earth, among Christians, Gentiles, Jews, Turks-and we have the gospel; yea, not only have we it, but we have also experienced that it is a power of God to save all them that believe it. And we also have the command to preach this gospel. But the center of the gospel is the cross. Don't you think Passion time should be mission time above all else? If you realize this, do not forget it, but do the will of the Crucified One, so that others may also be saved through this cross, the word of the cross!

(Church Gazette.)

Teaching and weaving.

If a church ceases to quarrel, it can no longer remain a church. For just as the spring sun, with its greening seeds, lures the vermin out of their winter sleep, so the blessed preaching of the Word of God always awakens Satan, who threatens to sow his weeds among the wheat and thereby choke it. C. F. W. Walther.

no smoke. The janitor had quite forgotten that there was to be a church service tonight! Now he must first be sought, found and persuaded to shut out the church and heat it. Little by little the audience arrives. Here 19 people have gathered for the service, and good, simple people they are, who also listen diligently here.

Calpella is located in the middle of one of the largest wine-growing areas in the state, and vineyard after vineyard can be seen all around. The Sermon on the Mount preaches about Christ's parable of the workers in the vineyard. Yes, the people understand that. Are they not all workers in the vineyards themselves? But now they are also called workers in God's vineyard, says the sermon. The people are also quite grateful that the doctrine of the glory of the kingdom of grace is presented to them in easily understandable words and descriptions of the vineyard. They are also told of the wages of the laborers in the vineyard, and that in the vineyard of the Lord only grace applies, that all wages are the wages of grace. Our listeners in the midst of the vineyards rejoice that, in spite of their present poverty (everyone knows that in the present circumstances vines and vineyards bring in little), they put an average of 30 cents into the collection.

After the avoidances have been made concerning the next service in this region, and the hearers have made their requests concerning further services, we return to the headquarters of our mountain preacher, the hotel in Ukiah. A small snack is now enjoyed; for from 12 noon until 9 o'clock in the evening, owing to the long drive and the loneliness of the mountainous region, there had been no opportunity for the mountain preacher to eat anywhere. By the time the reports of the day's work are written out, and once more the great joy of the day has passed in the mind, it is eleven o'clock. Now our mountain preacher can lie down to rest, and there is no question of sleeplessness. From four in the morning to eleven in the evening is a day's work of nineteen hours. The ride of 126 miles in fresh mountain air also secures good, sound sleep. The next morning it is homeward again, a 174-mile railroad trip over the coastal mountains to the port city of Eureka on Humboldt Bay, and thanks be to the good Lord that He will let the mountain preacher greet his loved ones well and safely again.

R. T. Du Brau.

To the ecclesiastical chronicle.

From our Synod.

Summer courses in River Forest for our teachers. Since last year special courses have been given in our teachers' seminary at River Forest for the further training of our parochial school teachers. Our delegate synod in Milwaukee last year expressly approved of this institution, and we are personally so convinced of its usefulness and advantage that we are pleased to call attention to it here. The management is in the hands of the professors at River Forest, and of several school superintendents, pastors, and teachers. The duration of the summer school is calculated to be three weeks, from the 31st of July to the 18th of August. The teachers are professors from River Forest and from our second teachers' seminary at Seward, from our seminary at St. Louis and our college at Milwaukee, and a number of pastors and teachers from among our synod, thirty-three persons in all. The courses, which run side by side, are very various, so that each participant can choose what he would like to study further at the moment; they include the

doctrines and the history of the Lutheran Church, and then all branches of education, partly theoretical, partly practical, including Sunday school work, work among the young people, and music in its various branches. The detailed program, which is available to us, will be sent to anyone upon request. The entire cost of instruction, lodging and board for the nineteen days, including library and registration fees, is twenty-five dollars for one person, so is certainly low enough. We recommend this matter to our teachers and school-keeping pastors, and also request our congregations to encourage their teachers to attend, and to assist them, if necessary and possible.

L. F.

Legacies to the Church. The special number of the "Lutheran" and that of the *Lutheran Witness*, which report on

The reports of the Synod Treasurer also give an account of the bequests and legacies made to our Synod during the year, and all who read this report will be thankful that so many of our Christians remember their church in their wills. We had already known of some of these bequests, as it always takes a long time for such bequests to be paid out; but we were nevertheless surprised and delighted when we read this compilation. We are sure that this communication will serve as an encouragement to others to consider their church and their missions and teaching institutions when they begin to make their wills. We cannot list all the bequests, but we would like to draw attention to some of the larger bequests. We are convinced that even smaller bequests often mean just as much, sometimes even more, to the donors than larger bequests. Our treasurer distinguishes between legacies and bequests. Legacies are such foundations where the capital is invested and the income is used annually for the purpose determined by the founder. Legacies, on the other hand, are such foundations which are used without such provision for the purpose determined by the founder. Among a large number, in all their thirty, the following endowments have been paid out from February 1, 1932, to January 31, 1933:

Fred G. Hauisen Legate	\$60,060.00
Anna-Fulling-Legat	36,795.88
David-Frank-Legat	25,000.00
Aug. E. Succop Bequest	10,000.00
Barbara Schubert Legacy 5	659.00
Anna M. Bockelmann Bequest 3	1,000.00
August Kromc Legat 2	434.66
Gottlieb-M.-Schäfer bequest 2	1,000.00
Anna-Marie Krome-Legat 1	130.82
Margaret Jihrs Legat 1	1,000.00

L. F.

Domestic.

Maranatha. These words are found in 1 Cor. 16:22, where the apostle writes, "If any man love not the Lord Jesus Christ, let him be anathema, Maharam Motha." These are very serious words, for the expression "anathema" means to be accursed. So whoever does not love the Lord Jesus Christ, does not glorify Him, does not follow Him, is cursed by God. But God's curse will come to full execution, as it is precisely called in the Greek, "Maran atha," that is, "our Lord is coming," and that to the judgment of the living and the dead.

The unbelievers do not believe in such a judgment of wrath; they even consider God's threats of punishment to be madness and have their ridicule of them. But we Christians also forget God's

The threat of punishment is all too easy, so that God often reminds us of it. This has happened through the great world war, but is also happening through the present depression, and has now happened again in a very tangible way in the great earthquakes that have recently taken place in California. As we Christians read this dire news, we think of two things. First, we remember what our Savior said, "Ye shall hear wars and clamors of wars; watch and be not dismayed. All these things must first come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and great tempests, and earthquakes, in divers places." Matt. 24:6, 7. The events of the last few years are truly an explanation of these words of the Saviour; all things have come to pass as the Saviour foretold: Wars and clamors of wars, outrages, pestilence, dear times, and now "earthquakes now and then"! "Where there is carrion, there do the eagles gather," Matt. 24:28; that is, where the world is ripe for judgment, the signs of the final judgment are not left out. Let us be warned! "If any man love not the Lord Jesus Christ, let him be accursed! Our Lord is coming!"

But one more thing. We who live far away from California may easily think that the sinners in Los Angeles and the surrounding area must be much worse than we are in the other states. But we should not draw this pharisaical conclusion from the great visitation of God upon Southern California. This is taught us in Luke 13:1-5, where the Saviour, when two terrible events of the day were reported to Him, said to those who listened to Him, "If ye amend not" (according to the basic text, "repent"), "ye shall all likewise perish." Let us therefore read the terrible incidents on the west coast with the penitential words on our lips, "God be merciful to us sinners!"

But we also do not want to despair when we read about such terrible earthquakes as those that occurred near Los Angeles. God's judgments, which he brings upon the world, are in the sign of his love and mercy. Their purpose is not both punishment and warning. God calls out to us, as it were: "Love the Lord Jesus Christ! Believe in him, receive and accept his word!" We Christians also have great need of this warning; for, on the one hand, we do not hold his word in such honor as this deserves; we do not read it enough, nor hear it enough, nor heed it enough. But on the other hand, we do not preach it enough either. Thus also we Christians have in our part contributed to God's having to punish and afflict so severely. J. T. M.

On the inauguration of the new Provincial President. On March 4, our new President was solemnly installed in office, together with the other newly elected officials. This also concerns us Christians, for according to God's word we are subject to the authorities who have power over us. But we also show our obedience to them by praying for them. God exhorts us to this in his words through St. Paul: "I exhort therefore that first of all we pray, intercede, and give thanks for all men, for kings, and for all authorities, that we may lead a quiet and peaceable life in all godliness and honourableness: for such things are good, and acceptable also in the sight of God our Saviour, who wills that all men should be saved, and come to the knowledge of the truth" (1 Tim. 2:1-4). 2:1-4 These are important words, which should always come to mind, especially in these serious times. They tell us, first of all, that we should pray fervently, urgently and persistently for the authorities; for the

St. Apostle uses the words "petition, prayer, intercession". They further tell us that we should also thank God for a good authority, for "thanksgiving" is also mentioned. That we still have a reasonably firm authority in these last days of the world is a grace of God, for which we should be thankful from the bottom of our hearts. We deserve that there should be disorder and lawlessness. Then the words also tell us to pray for the authorities as for all men, that we may lead a quiet and tranquil life in all godliness and respectability. This is what God has in mind in the preservation of the authorities: we are to live here on earth as befits Christians, in godliness and respectability. Where there is no good authority, this is often impossible. Further, the words tell us that such is good and acceptable in the sight of God our Savior. God is pleased with the quiet, peaceful, godly, and honorable life of his children, for it is to his glory and to their own salvation. Finally, however, comes the most important thing. In all that God does for us in grace, he has only one thing in mind: he wants all men to be helped and all to come to the knowledge of the truth. Sinners are to be saved. That is what God wants. We are to be saved - all men are to be saved. This is the case even now, when there is so much trouble; for this is not to bring us to hell, but to heaven. It is to call us to repentance, to drive us into the Word, to purify our faith.

From this point of view we want to look at the events that are taking place in our nation's capital, Washington. But we also want to do something else: we want to see to it that the gospel is spread so that many, many will be saved through our ministry. May the Lord God himself strengthen our hands for this purpose!

J.T. M.

Cooperation and love. The last public address of the recently deceased former president of our country, Calvin Coolidge, was probably the one he made over the radio to his fellow citizens on New Year's Day. How esteemed this simple, quiet man was throughout the country was evidenced by what the daily press printed after his death. Coolidge was a man who made himself known in silence, as was his way, to the needs of the time and the country. What he said, therefore, at the beginning of the new year, were words of a man who was well acquainted with the great questions of the present time of distress. In his speech Coolidge said, among other things, "For the year 1933 we have, it seems, above all need of co-operation and charity. We must co-operate in all fields of business; we must do all we can in the work of compassionate charity. If all is done that is implied in these two words, not only will our economic condition improve, but we will also provide properly for all who are in need. It seems to me that there is no better New Year's resolution than this, that we work toward these two things, namely, cooperation and charity."

As Christians, of course, we would add others to the two things Coolidge mentioned, especially right trust in God and hearty, persistent prayer. But Coolidge was speaking to his fellow-citizens in general, and therefore could not call attention to the duties which belong to us as children of God. At least we may appropriate something from what has been said. The distress of the times in general has also greatly affected the Church; our Synod must now count on the vigorous support of all its members who are really able to help. Our emergency collection still has serious gaps; in some circles much has been done, in others less, and in still others almost nothing. There is a lack of

Therefore, there is still much work to be done in our midst. However, money will still come in, especially in those circles where envelopes and piggy banks are used; but in spite of all this, we want to stand together even better as brothers in Christ in this time of need.

Dr. Iahn writes in the "Ev.-Luth. Kirchenblatt für Südamerika" quite rightly: "It would be neither wise nor right if a congregation did not participate in this collection to the best of its ability. It would not be wise, for it would hinder its own work. It would not be right, for their work is the work of the Lord. To let this work be hindered simply by the continuance of a debt would be to do the work of the Lord carelessly, of which it is written: 'Cursed be he that doeth the work of the LORD unadvisedly.' ** Jer. 48:10. Yes, when a congregation considers what is involved here, it cannot help but participate vigorously in the collection for the payment of the debt. Here we must say: The love of Christ urges us on, because we hold that if one died for all, they all died. And therefore he died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again,* 2 Cor. 6:14, 15."

Our highly praised Saviour, who shed his blood for us on the cross, will even now make us willing to give him what his kingdom needs. J. T. M.

The water is free, but the pipe costs. The other day we read in a paper how a negro preacher once silenced a miserly member of his congregation, when, in answer to his exhortation to give to the mission, he said to him, "Well, the Scripture says the water of life is free." To this the preacher replied, "Dear brother, that is true; the Scripture says so; but remember, the Scripture says nothing about the water-pipe, and that costs money." Is there not an important truth in this that we too want to remember, especially in this holy season of Passion? The water of life, however, is free; our Saviour acquired it for us by his suffering and death, and gives it to us out of pure grace and goodness. For thus He Himself saith, "Come ye, all ye that thirst, come ye to the water; and ye that have no money, come ye, buy and eat; come ye, and buy without money, and for nothing, both wine and milk." Isa. 55:1. But now God has ordained that we poor children of men should carry on his word of grace; we are to conduct, as it were, the water of life into the wilderness of the world, and there is to be noted what the old negro preacher said, "The conduit of water costs money. That the water of life is piped out into the world, that includes churches, schools, colleges, seminaries, missionaries, and the like. These are the water pipes that the Lord needs for his mission. So then, out of heartfelt gratitude to God, let us see to it that the dear water of life gets out into the world. J. T. M.

The Oxford Group Movement. A peculiar movement is now making itself felt in our country, which is known under the name of "Buchmanism" or also "Oxford Group Movement". What this movement means is shown by the "Lutheran Herald", which says the following about it from the "Evangelische Allianzblatt", communicated in "Licht und Leben": "1. The name New Oxford Movement is misleading; it does not originate in Oxford, but in America, but is now working in Oxford and in England in general, as well as in Holland, Germany, South Africa, India and other places. 2) The Bible takes a back seat in the movement, just as the Word of God plays only a minor role in the movement. Instead, great importance is attached to the personal communications of the Spirit*. 3. actual prayer, that is, praying with loud or soft voices.

The prayer is replaced by silence or listening to God's voice. 4. The cross of Christ is not the center of the movement; indeed, there is strangely little mention of the cross of Christ. The redeeming power of the blood of Christ is mentioned only occasionally; but all the more important is the confession of sin, and that before men. 5. the work of the Holy Spirit is strongly emphasized; one speaks especially of the "communications of the Spirit" as well as of the "flowing through of the Spirit" and says: "God leads His children directly through the Holy Spirit. 6. one speaks as if man is not bad in himself and can therefore become a new man by his own strength. They say, for example, that 'all normal men secretly love Jesus'. Yes, one says, one can manage to remain religiously always on the level. 7) Helping others is strongly emphasized in such a way that one confesses one's sin to the other and thus convicts him of his own sin. 8. the meetings of the 'groups' are completely informal and almost social; deliberately avoiding all form and external direction. One speaks openly to another. This or that person takes the floor, to whom the Spirit of God communicates something at the moment. These meetings are called 'house societies'. Part of the informality of these meetings is that there is much and much laughter. (9) No distinction is made between the different confessions. Everyone is allowed to be what he wants to be, even the modernists, but so wants to return to the Christianity of the first centuries, without organization and outward form."

But that is enough said. We have given the individual points in a very abbreviated form, but we can see even from these brief remarks that "Buchmanism" or the "Oxford Group Movement" is a movement that is not compatible with biblical Christianity. Rhapsody and denial of the central doctrines of the Christian faith, combined with unionism, form in it a great danger to anyone who joins it. J. T. M.

Stargazing. The economic emergency has also made this pagan abomination popular again in this country. Especially over the radio one hears all kinds of things about it now, and many believe the foolish talk of these blind guides. The other day we were even approached by a company of astrologers to support them financially so that they could continue their "noble work for the comfort of many people". This is what is meant by astrology, that one wants to know from the position of the stars what the future holds for one. This in itself is an interference with God's rule, who has bound us to his word, which we are to follow in faith, always certain that our dear Father in heaven will send us through his precious Son only such things as must serve us best.

Quite rightly Prof. Schelp writes about this in the "Ev.-Luth. Kirchenblatt": "But doesn't stargazing offer people a beautiful kind of entertainment? Really a beautiful entertainment! First of all, as Luther said, all stargazing is nonsense. What do the stars know of us, what of the future? Nothing. God did not set them to be prophets and miracle doctors, but to give light on earth. On the other hand, stargazing is also an abomination before God, because of which God once drove the nations out of Canaan, as we are told in Deut. 18:9-12. There, among other abominations, the interpretation of signs is also mentioned. But to do that which is an abomination in the sight of God, as an entertainment for the people, is a shameful trespass against God. But this is how it is done; the moral judgment of the world is just through and through.

darkened. Finally, the interpretation of the stars is also a dangerous thing. The interpretations can and are taken seriously; they are believed, and this belief is unbelief and idolatry, even a mockery of God, a grave sin. But with sin no one is entertained without harm to his soul. Sin is the ruin of men. Would that all Christians would reject that which is an abomination in the sight of God!" Stargazing is also one of the snares with which the devil seeks to corrupt Christians today.

J. T. M.

Abroad.

Only not suicide! Under this heading we read in the "Ev.-Lnth. Freikirche" (Protestant Free Church), from which we reproduce a few things, precisely because in this time of need so many people in this country are taking their own lives and thereby causing trouble to others. We read: "God says to you: 'You shall not kill'. That also means: You shall not kill yourself. Bruno Bürgel, who progressed from a worker to an astronomer, writes in his short life story, which is well worth reading, how he was tempted to end his life after a long and futile search for work and bread in a small wood near Berlin. He was hindered by the thought of the afterlife, of God's judgment. And when he returned to his home, he found the letter that gave his life the decisive upward turn. Our life is not our own, just as we are not - with nothing - our own at all. Man belongs with everything to his God; he belongs to Him who saved him from sin and eternal death by His death; man belongs to Jesus Christ, who reconciled him with His blood. Lord JEsu, to you I live, Lord JEsu, to you I stand/ This is the motto of life for every man. Therefore do not lay your hand on your life! Then you take hold of God's regiment, then you become a murderer, a suicide. Then you fall into God's judgment and damnation. Never, never lose faith in the living God! If you are in great trouble, read God's Word and learn to pray from it. And pray in the face of the temptation of suicide: "Lead us not into temptation." "We pray in this prayer that God may preserve and keep us, lest the devil, the world, and our flesh deceive us, or lead us astray into faithlessness, despair, and other great shame and vice; and though we be thus tempted, that we may win at last, and retain the victory." Amen." J.T. M.

The difference between Christianity and Mohammedanism. A short time ago the daily newspapers reported a great deal about how the Turkish people in some places in Turkey had revolted against the decree that the Mohammedan priests must henceforth sound their calls to prayer in the Turkish language. In towns like Brussa in Asia Minor and elsewhere, priests who obeyed the law were attacked, and they would even have been killed if the police had not intervened. Some have taken this to mean that Mustafa Kemal Pasha, the President of the Turkish Republic, had turned away from Mohammedanism and had become, at least outwardly, a Christian. But this is by no means the case. Kemal Pasha wants only one thing: namely, to free his Turkish people from foreign things, and this includes the Arabic language in which the Mohammedans perform their prayers, no matter who or where they may be. What Kemal Pasha requires of his priests is only that they say "Tanrı Uludur" in Turkish instead of "Allah Akbar" in Arabic. Both mean "God is great." Thus Kemal Pasha also saw to it that the Koran, Muhammad's book of lies, was translated into Turkish, probably himself, as has been reported, threw the book into the corner as worthless, but did not take it out of the hands of his people.

Hand snatched. So they are left with the same old lying religion that they had before. For this is the difference between Christianity and Mohammedanism: the Bible is God's Word, and therefore the Christian religion is also the divine truth; but the Koran is a book of lies, and so also the Mohammedan religion is devil's deception from beginning to end.

It is significant that the lying prophet Mohammed forbade that his book should be translated, while yet our highly praised Saviour by his command, "Preach the gospel to every creature!" Mark. 16:15, also decreed that the Bible should be translated into the tongues and languages of the world. Mohammed, by his prohibition of translation, wishes to veil his deceit; Christ, by preaching the Gospel, wishes to have his divine truth revealed to all the world. Luther used to lump the Pope and the Turk together. This was quite right; for both not only teach works religion, but also see to it that the Holy Scriptures do not get into the hands of the people. Mohammed bitterly persecuted the Bible; the Pope to this day has Protestant Bibles burned, and decrees that the language of worship must be Latin. Papism and Mohammedanism are, after all, the same anti-Christ ravings. J. T. M.

From World and Time.

"The Madhouse of the Nations." Under this headline the "Breslauer Kirchenblatt" of September 18, 1932 reports the following from the paper "Volk, Freiheit, Vaterland":

"Australia destroyed some 800,000 sheep in the autumn of 1931 because they were of no appreciable use. England is throwing half a million herrings back into the sea because they are unsaleable. America burns 2 million of 6 million bushels of superfluous wheat and intends to cultivate only one-third of the field in 1932. Mexico has military destroy millions of rotting bananas in warehouses. Egypt burns 100,000 tons of unsaleable cotton. Central America heats with corn and barley. Brazil burns 70,000 bags of coffee and dumps another 1,000 in the sea. Czechoslovakia dumps many tons of cucumbers into the Danube because of high tariffs. Upper Franconia leaves two-thirds of the hop crop in the field in 1931 because hops are underpriced. - On the other hand: In China, 60 million are threatened with starvation. In India probably 600,000 people starved to death in 8 months in 1931. In Germany, 30,000 people commit suicide every year; and in Russia?"

God makes his sun shine on the evil and the good, and sends rain on the just and the unjust. It is not that God has not given people enough to live on. In this, too, the living God shows himself to be the God of love. But the senseless greed of individuals and peoples, who, whatever the cost, want to keep prices high, would rather let everything perish than benefit the needy human race. Involuntarily one is reminded of the words of the Epistle of James, chap. 5, 1-4: "Now therefore, ye rich, weep and wail for your miseries which shall come upon you! Your wealth has rotted away, your clothes have become moth-eaten. Your gold and silver are rusty. . . . Ye have laid up for yourselves treasures in the latter days. Behold, the wages of the laborers that have reaped your land, and are broken off from you, cry, and the shout of the reapers is come into the ears of the LORD of hosts."

One does not want to recognize that God's judgment goes over the people and the nations, because of their apostasy and their indifference.

We take this from the "Ev. Lutheran Free Church," L. F.

Review and Outlook.

Mankato and environs.

The Synodical Conference meeting I told you about last time was held in Mankato, Minnesota, in the middle part of the state, and I had the opportunity to now



The Lutheran Church in Mankato where the Synodical Conference met.

It was the first time I had been in this region and had seen places that I had known by name for a long time. Mankato itself is a beautiful town of about 17,000 inhabitants, situated on the Minnesota River and therefore very hilly, which gives it a special charm. The town is already about eighty years old and also has a history behind it in one particular respect. Here, and in nearby New Ulm, terrible Indian battles took place in the early sixties of the last century—several hundred whites were murdered by the bloodthirsty Sioux Indians—and in the middle of town, in the immediate vicinity of the railroad station, one now sees a granite monument erected to commemorate the event; for the inscription states that thirty-eight Indians were hanged on this spot, not in a lynching, but after due process of law, as they deserved as those who had shed human blood.

But I was especially interested in the history of the Lutheran Church in Mankato and vicinity. The congregation in the city itself, which had so kindly invited and so hospitably entertained the Synodical Conference, belongs to the Wisconsin Synod and is one of the old congregations of the former Minnesota Synod. Of the former pastors, I was particularly acquainted with the blessed Bro. K. F. Schulze especially well known, who was a pioneer in this vicinity. Now at it stands

P. A. Ackermann, who, like Fr. Schulze, is an alumnus of our

St. Louis Seminary, and one of my oldest pupils, who now again, like so many of them, showed much kindness to his aging teacher in the days of the Synodical Conference, as well as before and after. The congregation is a large and populous one, and the handsome church property is kept in good condition. The parsonage is immediately adjacent to the church, and the parochial school, in which one male and two female teachers teach, is about one block from the church. Father Ackermann was a professor for a number of years at the nearby D. Martin Luther College in New Ulm, has now been serving the congregation as a preacher and pastor for a number of years and, as I was able to notice in the services, also sees to it that the liturgy is performed in a beautiful and church-like manner, which is not found everywhere. In Mankato there is also a missionary congregation of the Wisconsin Synod, and in Bethany College, which was taken over from the Norwegian Synod, a Norwegian-English congregation has recently been formed.

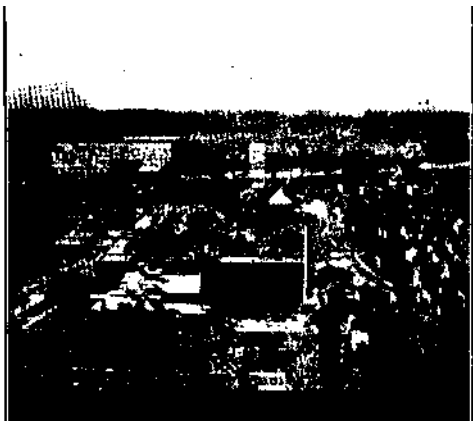
This Bethany College, in particular, has also been of the Synodical Conference visited and inspected. It is beautifully situated, high up on the so-called bluffs, well built and beautifully planned and furnished. It has, as some readers will know, a somewhat chequered history behind it. It was probably initially planned a little too grandly as a girls' school and therefore had to struggle for years with financial difficulties. Now for some years it has been an institution of the Norwegian Synod, which is connected with us in the Synodical Conference, and which is also attended by young people, namely girls, from our Synod. The management of the institution, with Dr. S. C. Ylvisaker as president, is thoroughly trustworthy, and every friend of higher education in the Christian Lutheran sense and spirit will wish the institution all the best for the future. The view of the city, valley and surrounding country from the institution is exceedingly beautiful, and one could not wish for a more favorable location for an institution.

The Saturday afternoon during the Synodical Conference, when a rest was taken after the strenuous sessions of the preceding days, then led the guests and visitors on a long tour of the surrounding country, and especially of nearby New Ulm. This town, too, has its history behind it; it was originally founded by infidel Germans, and also long preserved its peculiar character; German names are seen everywhere, and on a hill overlooking the



Bethany College in Mankato,

city rises on the bluffs of the Minnesota River the monument of Hermann the Cheruscan, the liberator of Germany from the Roman yoke, erected years ago by the so-called Hermann Sons, formerly a very well-known and widespread German lodge. But this city is now also a centre of Lutheranism. There is found one of the largest congregations of the former Minnesota Synod and of the present Minnesota District of Wis-.



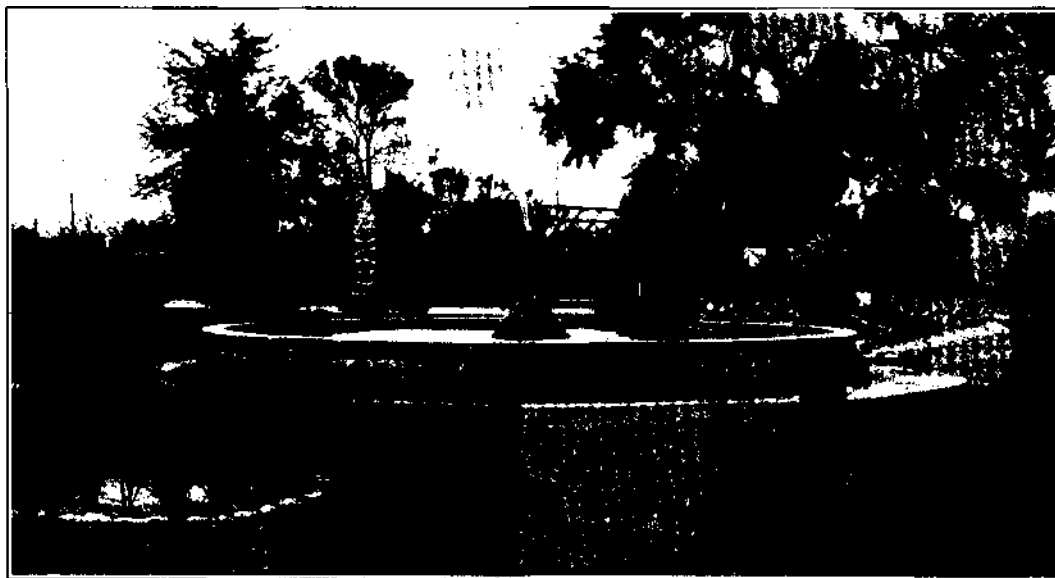
A view of the town of Mankato from **Bethany College**.

For many years the faithful C. J. Albrecht, who died blessedly about ten years ago, stood at the synod, whom I met many times at the meetings of the synodal conference in earlier years and whom I keep in good memory because of his honest Christian character and his diligent ecclesiastical work. He was also the founder of the institution of the Minnesota Synod there, which was once also a theological seminary when the Synod was independent, but is now an institution of higher learning and especially the teachers' seminary of the Wisconsin Synod. Albrecht himself taught at the institution. Later, another well-known man of the Minnesota-Wisconsin Synod, the former president of the Synodical Conference, Father C. Gausewitz, took good care of the business side of the institution and promoted it. The professor and director Johannes Schaller, who came from our Synod, also worked there for a number of years, and the man who came from the German Free Church, and who was also well known in our circles, was also a member of the Synod.

Fritz Reuter was professor of music there for a number of years. To my surprise and delight I also met the aged Prof. E. Sperling, whom I had known more than forty years ago in Michigan as a capable educator at a congregation of the old Michigan Synod, and who was later called to New Ulm when his Synod united with the Wisconsin Synod. He had come to Mankato one day for the meeting of the Synodical Conference, but went home blessed on January 1, at the age of ninety. So it was interesting in more ways than one for me and the

other guests of the Synodal Conference, to take a closer look at this institution, which is well equipped and where Prof. E. R. Bliefernicht is now the director and twelve professors and one assistant teacher are teaching. It is in a particularly splendid position, also on the bluffs, not far from the Hermann monument mentioned earlier, and overlooks the whole town and surrounding area, as well as the whole Minnesota valley. In the asylum square are old, massive oaks, which are also preserved with care, and thus saved from decay. Some of the buildings are older, but the one new one in particular is very practically built and fitted up for the purpose, and professors of the asylum, with the director at the head, were the best guides. I was only sorry that there were not more teachers from our institutions present at the Synodical Conference, except myself, my colleague D. J. T. Mueller, representing the Negro Mission Commission, and from Fort Wayne, Dr. G. V. Schick, the newly elected Secretary of the Synodical Conference. The Synodical Conference usually holds its meetings in August, with the intention, formerly expressed and followed, that among the delegates there should always be found some professors from our institutions, who can easily get away in the summer; and I can only say that it is the visitation of a sister institution, the personal intercourse with its teachers, the discussion, which is excluded, that is of advantage. I openly confess that I never see an institution, especially one that works in the same field as the one I am at, and communicate with its teachers without learning something.

From New Ulm we drove back to Mankato. The women's association of the host community organized the evening meal in the city park in a particularly friendly manner in the beautiful summer weather. I was surprised to find such a beautiful park in such a relatively small town, which is already very attractive because of its natural, hilly location, but which also, when I compare it with other parks, bears the comparison well with beautiful plants of flowers, bushes and trees and also makes good use of the rocky ground. And besides, a zoological garden has been laid out there, not merely with a somewhat puny-looking buffalo and a blind owl, but in such a way that it is really worth seeing. Again, I confess quite openly that I always look with much interest at the fauna which one encounters in such gardens, and am convinced of the educational utility and value of an



A view from the municipal park in Mankato.

of such a garden very strongly. It is often said here in St. Louis, where we also have a very interesting zoological garden, that the Hippopotamus has a beautiful, large bathtub in it and that thousands of inhabitants have no such facilities; one should save on such unnecessary things. Certainly a city administration should be careful to economize, and in no other country is it so necessary to inculcate this and to pay attention to it, especially at the present time; in the fifteen years before the business crisis we have become, on the whole, a nation of spendthrifts; but do not overlook the great cultural and educational value of a zoological garden, an art museum, and similar institutions. Even for the study of the Bible this is often of importance, since the Book of Job describes the Behemoth so vividly and one can only understand the description in this very strange but highly significant book, which was already especially highly regarded by Luther because of its style, all the better if one sees the Hippopotamus - and that is precisely the Behemoth of the Book of Job, ch. 40, 10-19 - in the flesh.

But I have seen more of this middle part of the State of Minnesota, and intend to tell of it further next time. L. F.

A little lamb goes and bears the guilt of the world and its children.

Paul Gerhardt, the great singer of our church, gave us a song for the Passion season, in addition to "O Haupt voll Blut und Wunden" ("O Head Full of Blood and Wounds"), which is based on an early church hymn, and without which we can hardly imagine the Passion season and Good Friday, because it has the double characteristic of a right congregational song. Just as our entire church service always consists of the two parts, that we are told something by God and that we give an answer to this divine telling, so also the right song is always at the same time proclamation and thankfully praising answer to the proclamation. The first is and must always be the proclamation. For all our saying and singing would be aimless if it did not come from listening to God's saying, if it were not a saying and singing of God's word, and if it were not continually ignited by it. But then the "other" word, the "answer", must not be missing, which flows out in praise and thanksgiving, vows and petitions.

This is also how our song begins with the message. We see the Lamb of God in obedience, saying, "I will gladly suffer" (v. 1). We witness the dialogue between Father and Son, we hear the Father's holy mission and the Son's joyful declaration of obedience (v. 2, 3). There we are no longer held. In the middle of the third stanza, just when we take the Son's willing resolution to suffer on our lips, the word awakens the answer: "O Wunderlieb, o Liebesmacht!" And so strong is the impulse that the echo cannot fall silent again: Thanks of heart (v. 4) and thanks of lip (v. 5) and thanks of life (v. 6 and 7), a thanksgiving in adversity and death (v. 8 and 9) and for ever (v. 10) is the response to the word of the Lamb's loving deed.

The melody of the song has grown together wonderfully with the lyrics. Originally, it belonged to a different text. It first appeared in Strasbourg in 1526, that is, at the very beginning of the Reformation, for a hymn based on Ps. 137 that had long since disappeared from our hymnals, "An Wasserflüssen Babylon," whose name it still bears in our chorale books. It is all the more significant that Paul Gerhardt's words are not imposed on the melody only by the verse measure.

appear. In all stanzas, words and tones are as if from one cast. Of course, this only applies to the full extent to the rhythmic form of the melody, as we fortunately have it in our present chorale books. The value of rhythmic singing can be seen with particular clarity in this hymn, and one will feel how the given rhythm is born of necessity from the words and how the tone flows out in tones what the words say. This is already true at the beginning, where the alternation of quarter and half notes is so much like the rhythm of speech that we believe we hear the words from the tones. This is even more true after the repetition, where the notes gradually increase, first from the keynote f to b, then to c, and finally to d, as the words increase into the unheard-of, which now follows; where the melody seems to come to a standstill under the weight of the words, as it were, and the half notes pile up: "Es nimmet an Schmach, Hohn und Spott." Just notice this form of the notes, and you will feel that only rhythmic singing can do justice to this song. And this is true not only of the first stanza. All the following ones, too, have something special to say at this point, which, pausing in the rhythm, we should sing right into our hearts.

The end of the melody then offers another characteristic example of the meaningful rhythm of this song. It may seem strange to us that we are not singing syllable after syllable on note after note, but a sequence of five notes on one syllable in the word "suffer". But what a joyful, heroic trait the lamb's miraculous resolution gains, when just this last word of the first stanza "suffer" seems to be drawn into an exuberant jubilation. And the same is true of the later stanzas. Sometimes the last word is accompanied by an outburst of gratitude (v. 4), sometimes by the certainty of victory in the battle (v. 9). One can quite learn there that the Passion Song is not merely a lament, but an announcement of victory, that Golgotha is not merely a death-room where every word is but whispered, but the fountainhead of songs: "I will sing of thy loveliness by night and by day." The soul becomes glad at these sounds.

Admittedly, the song is very long, has no less than ten longer verses. Who can sing them all in succession? So it goes with this song as with many others: the first verses are sung and perhaps the very last, but everything else remains unused. For according to our custom, we think that a congregational song must be sung by the whole congregation from the first verse to the last. Of course, the ancients thought differently. They liked to sing a song alternately. One verse was sung by the choir, one by the congregation, one played by the organ, while the congregation followed the words in silent devotion. How lively our song would sound if it were sung alternately like this: v. 1 congregation, v. 2 choir, v. 3 choir, v. 4 school youth and choir (without organ), v. 6 congregation with organ, v. 6 choir, v. 7 congregation with organ, v. 8 organ alone, v. 9 choir, congregation with organ and trombones, if such are present!

Or have we become too stiff, too wooden, or too comfortable to cultivate such lively singing and playing in worship? I think it would be a fine way not only to learn to sing properly again, but also to bring choral singing, organ playing, and trombone playing not as a concert piece in the service, but as what it should be, message and echo to the message. Of course, it will be necessary to prepare such congregational singing at home and in Bible study and in the singing choir. (Parish Journal for Church Music.)

of the gospel. The congregation, now consisting of some twenty voting members, three-fourths of whom are now without work, resolved to hold such services. A theatre in the middle of the city was given free of charge by the proprietors. The services were advertised in the newspapers and in other ways. Kellermann and Father D. Gibson of Fort Lauderdale served as chaplains, and Father E. F. Engelbert of Baltimore preached the sermons. These were the first special Passion services at the noon hour,



Children of the Sunday School in Fort Lauderdale.

ever held in Miami, although there are churches there much larger and richer than our little Lutheran congregation. The services were just set for the tourist season, and from day to day the attendance increased; and not only did the preached word find attentive hearers, but tracts and other printed matter were distributed in a city which, it is said, is on the way to becoming a city of millions, and is now already considered the Los Angeles of the Atlantic seaboard, but where 68,000 people live without ecclesiastical connection, where, therefore, our church certainly has a mission. L. F.

To the ecclesiastical chronicle.

From our Synod.

Faithful Readers. One of our readers, who is in middle age, writes us in English, "I wish to give you the assurance that the 'Lutheran' is one of those periodicals which I hold and will hold and read in spite of the depression, indeed, just because of the depression. I need it more than ever as an antidote and as a cure." And then the writer closes with wishes of blessing to all who work on the paper, and with a farther wish that the paper may continue to be a blessing to many for many years to come.

From a faithful reader of the "Lutheran," whose name, however, is not known to us, we recently received a letter enclosing thirty dollars. A small part of the sum went for a paper and a book, but the large remainder was sent to our synod treasurer and will be used for the mission according to the determination of the generous donor. As we are unable to ascertain with certainty the name and address of the giver, who describes herself as "a reader of the 'Lutheran,'" we use this channel to acknowledge the gift, and, wishing divine blessing, to thank her heartily for it. L. F.

Church and Mission. In an earlier article we particularly emphasized that in extending the mission one does not always first turn to the Mission Commission

The missionary command is given first to the Christians in a congregation, and therefore the congregation should also take the matter into its own hands. For this reason we have also reported how in various places some congregations located in a city, or smaller congregations with a center in a city, have undertaken such missionary work from their own forces and with their own resources. Since then several news items have come to our attention showing how successful this can become if only the congregations are informed and interested in every way possible. One letter before us says: "If we give the information to our people, and show them that we intend to go forward with the purpose of sacrifice and service, a number of our Christians will be induced (challenged) to cooperate." "We do not intend to let a general appeal go out, but only to convey the information, and we are convinced that if we also rightly emphasize prayer, our people will do their part as individual members of the church." "One of my church members who talked with me about this matter quite rightly said that if we only go forward in faith and appeal to the missionary love of our people, we will then do even more without a direct organized appeal from our people than if we appeal to them in the ordinary way." Yes, this is what matters, that every Christian should live in the consciousness: it is my business, my duty, to spread the Gospel. L. F.

Two Reports. Two financial reports have been sent to us for public notice in these columns, and we will therefore discuss them here as space permits. The first concerns our city mission in St. Louis and shows how much important mission work can really be done in the large cities of our country. Mention may be made only of the figures for attendance at public worship services during the past year. These services were attended: in the jail, by 2, 028; in the poor quarter mission (Sunday school and evening services included), by 17, 756; in Koch Hospital, by 2, 423; in the city hospital, by 2, 004; in the city sanitarium, by 6, 223; in the city hospital, by 4, 100; in the government hospital, by 1, 700; in the city boarding house, by 9, 225. But these are only the principal places of preaching; to these are added many another, so that here in St. Louis the gospel has been preached in public services to at least fifty thousand poor. Private visits to individual sick people also number in the thousands. This is truly a godly work, and it is certainly right that our church should carry on this important mission in many large cities of our country. Here in St. Louis, the mission also benefits our seminary by providing opportunities for our students to preach and do missionary work.

The other report concerns the budget of our Western District. The Western District is one of the larger districts of our Synod, and one of the districts in which there are still many fields in which new missionary enterprises could be undertaken. We share the report because we believe it is not at all unfavorable, notwithstanding the costly times in which we now live. No visitation district has admittedly reached its budget; the highest percentage is 81. 82, the lowest 49. 44 percent. Praeses Kretzschmar reports, "For all purposes combined, our congregations raised the total sum of P225, 281. 54, \$8,000 more than last year. For the emergency collection the district has raised \$47, 350. 83, so that at present our debt burden is not oppressive. However, the future may lay heavy burdens upon us. The average contributions in our congregations have not declined to such a great extent that

Matz, as might have been expected. The figures are, as follows: For the year 1929: H4.80; for 1930: H4. 66; for 1931: H3. 92; for 1932: H3-69. But it is necessary to face the future with courage."

We Christians have this courage as long as we keep in mind that it is the great, majestic God whom we serve in our missionary work. If we then also consider how the great, majestic Son of God became man for us and redeemed us from sin, death, the devil and hell through his holy suffering and death, then courage is joined by the desire to continue working. But what kills both courage and desire in us is that we let our evil, despondent flesh have its way, grumbling and complaining and acting as if there were no longer any God or almighty Savior. Let us consider what the apostle Paul wrote to the Corinthians: "No temptation but of man hath yet entered you: but God is faithful, who will not suffer you to be tempted above your ability, but will make an end of the temptation, that ye may be able to bear it," 1 Cor. 10:13. Financial reports are to be read with the finger on the gospel in these evil times.

J. T. M.

A timely testimony. When the terrible earthquake occurred in Southern California a short time ago, another sectarian preacher denied that it was an act of God's punishment. This is what the ungodly do in general, and misbelievers repeat it to them, although they would have much more cause to point out to our people, on the basis of the Word of God, the righteous wrath of God against all sin, and especially against the sins that are rampant in this country. In Orange, California, our St. John's congregation there has therefore recognized it as its duty to publicly make a Christian confession in the newspaper. The confession, abbreviated, has about this content: Since it has pleased Almighty God, the Lord of heaven and earth, without whose will not a sparrow falls from the roof, in his unfathomable wisdom, to afflict our beautiful west coast with one of the very greatest earthly punishments, namely, a terrible earthquake, with death and destruction, so that in the nearby villages hundreds have been assailed by death, others have lost property worth millions of dollars, but we have been spared by his unfathomable grace, we hereby humble ourselves before God in heartfelt humility and publicly confess that we are no more deserving of his protecting hand of grace than those who have been stricken by this calamity; We also pledge to our God, in view of His undeserved, gracious and merciful protection, that we are indebted to Him for great thanksgiving, glory and praise, and henceforth, more than ever, we will consecrate our lives to His service in sincere penitence. This we now solemnly promise to him, our shield and screen.

We print this confession here because it expresses the right position that a Christian takes in the face of God's visitations upon the world. Our blessed Father Pieper once explained the matter in a lecture entitled "The Reconciliation of Man with God": "We live 'in the time of the newspapers'. We read daily of misfortunes, of war and bloodshed, of robbery and murder. Such things we Christians are not to read thoughtlessly and merely from the standpoint of news, but we are to pause in our reading, fold our hands, and consider what a mighty revelation of God's wrath against man's sin comes to us from the newspaper accounts. Our reading of the newspapers will then take place with groans and supplications to God and with heartfelt intercession: 'O God, be merciful to us and to all sinners!'" Rightly recalls

Luther reminds us that we Christians, with our Our Fathers, especially with the first petition, "Let thy name be hallowed," "put down innumerable devils, and swallow up the whole world in one prayer." (II, 62.) J.T.M.

Domestic.

Eight Thousand Schools Closed. According to a report from our United States Office of Education, eight thousand rural schools in the United States have been closed as a result of economic hardship. This figure was derived from the reports received from 1,000 school superintendents presiding over some 70,000 schools with 175,000 teachers. What significance this has for the education of our rural children can be imagined, especially since it is impossible to predict how long the schools will remain closed.

In addition to these figures, school secretary Stellhorn makes the following comment from another report: "Education in our country is now experiencing its darkest hour. We would like to apply these words in a slightly different way, namely: The darkest hour in education occurred in our country when the present unbelief began to be introduced into our state schools, when in history, geography and other subjects the little knowledge of God was taken from the hearts of the children by the spread of atheistic opinions. As friends of our country we deplore the fact that in this time of need eight thousand schools have to be closed in our country; but as Christians we deplore the fact that in our country thousands of children are growing up who know nothing of their Saviour and his substitutionary satisfaction. Let us Christian parents see to it that our children are spared such dark hours! We will only remain truly Lutheran if we, like Luther, think about the Christian education of our children, speak of it, and take proper care of it.

J. T. M.

Good news from Christian education within our Synod. Because the work of Christian education has suffered in some places in our circles as well due to the economic hardship, we would like to bring you some more news from the *news service* of our school secretary. From the Southern District of our Synod, Teacher E. H. Heintzen reports that as a result of the opening of the parochial school in Elberta, Alabama, in September of last year, the number of Christian parochial schools in that district has remained the same as since the previous report. The school, in fact, had been closed after the pastor of the congregation had accepted an appointment to another parish. Encouraged by the Mission Board, which had promised it support, the congregation called a candidate from River Forest, whose school is now attended by ninety-five per cent of the children of the parish. The school admittedly incurs great expense to the little congregation, but they gladly bear it. It is also gratifying to note in the report that in our Southern District, as in many others, a number of pastors still keep school, such as Bro. Stücker in Alexandria and Bro. Schmid in Gretna, Louisiana, whose names are specifically mentioned in the report. Where pastors hold school, they undertake no small work, for which the congregations should be quite grateful to them. However, wherever possible, teachers should be called for the school, especially now that God has given us so many teacher candidates. Teaching in a school is a work that requires all a man's strength.

From another notice in the *News Service* we see that one of our fellow Christians in the United States has made an offer to the Alberta and British Columbia District that he will pay the salary for any church that wishes to establish a church school in the District and appoint a teacher.

as long as it is necessary. This offer shows a great love for our parochial schools.

We often speak of the great expense that the parochial schools cause us, but we forget that as a rule they cost us considerably less than the state schools. For example, according to a report in the *News Service*, the state calculates an annual expenditure of about \$28,000 for a school with six teachers and about three hundred children. From the "Statistical Yearbook", school secretary Stelhorn then states how one of our congregations, which maintains a school with six teachers and 313 children, raised only \$21,484 for its own congregational budget in 1931. Out of this sum the salaries of the two pastors of the congregation as well as the other assistants were paid, so that the school was run considerably cheaper than the state school. The state charges about fifty-one cents per day for the education of each child. The parochial schools cost us even less than half that amount.

J.T.M.

Education and success in life profession. This is a question with which the educators of our country are now busily occupied, and about which, therefore, some things are said in the *News Service*. Part of the reason why the matter is now being given much thought is that the opinion, so widely held, that whoever has had a higher education must now make rapid and sure progress in life and achieve great things, has proved to be false. Experience teaches that in spite of all higher education many young people do not advance in life, but rather degenerate. In our prisons are thousands of men and women who have had an excellent education: Doctors, lawyers, mechanics and the like. On the other hand, there are many men and women in leading positions whose education has been inadequate.

How can we explain this fact? We cannot go into all the details here, but one thing is certain: where education and the Gospel do not go together, education has failed. If, in spite of all this, God still preserves civil respectability and a sense of right and justice among the children of the world, it is due to His grace, which, even in civil life, always creates only what is good for us men. But as for the man who seeks education but receives nothing of Christianity, he does all he can on his part to make Satan's work of destruction easy. Even serious heathens have now and then judged quite rightly on this point, putting their finger very seriously on the high importance of moral education. In the *News Service* we read a saying of the old heathen Socrates, who is once supposed to have said, "Ye men of Athens, I counsel you all, young and old, care not for your persons or for your fortunes, but let the ennoblement of your souls be your first and foremost concern." How very differently still we Christians may consider and apply this exhortation!

J.T.M.

Religion and education. We cannot break off from the matter of education yet, especially not now that so many of our young fellow Christians have been confirmed again. What kind of schools will these young Christians continue their studies in? What kind of education will they be given there? What kind of teachers will they have? These are questions that should be very important to us Christians. In the *News Service*, Teacher Heintzen shares that recently the head of one of the best colleges in New Orleans said, "As long as such outstanding theologians as Harry Fosdick and other modernists cannot tell us what religion is in the first place, as long as even our learned scientists cannot solve the riddle of the world, as long as

we educators can't find the answer to the question of what studies will stem the tide of crime." This means nothing other than: Without religion there is no real education, an education that will make our young people useful citizens of the country. Only the man who said this should not call people like Fosdick outstanding theologians; for they are not. Nor should he expect scholars to solve the world's riddles; for they do not accomplish that. He should listen to his own conscience, and take note of what it tells him; then he should go to the Bible, where the true religion is revealed, and learn from it how boys are to be educated so that they may become useful citizens of the country. Then he should point out that it is through faith in Christ that the pupils first become true citizens of heaven, and then also true, good citizens, in whom one can take pleasure. But this is the great pity, that our educators want neither the Bible nor Christ. Here we have the real reason why things are so bad with our people: they reject God's Word.

J. T. M.

National Lutheran Council Annual Meeting. The National Lutheran Council held its annual meeting in Toledo in January. Represented were the United Lutheran Church, the American Lutheran Church, the United Norwegian Synod, the Augustana Synod and the United Danish Synod. The main attention was given to such questions as arise from the present world distress also for the Lutheran Church. For its work the Council set a budget of about \$23,000. Participation in the Lutheran World Covenant work is not to be continued; but Praeses Knubel, with the aid of a committee, is to serve in the cause for the present. For the work of Lutheran World Relief, \$25,000 was designated. A committee was chosen to deal with certain problems, the solution of which is the joint responsibility of the synods concerned. Among these problems are those concerning the home, marriage, and the many divorces in our country. The Council also intends to participate in the Chicago World's Fair; seventy-five percent of the necessary funds have already been collected. June 18 is to be "Luther Day" there. On that day speeches are to be made by eminent Lutheran leaders, while a large choir will sing under Dr. F. Melius Christiansen's direction. The week of June 12 to 18 is to be "Luther Week." J. T. M.

Abroad.

News from Germany. In the last few weeks various news about political and ecclesiastical events in Germany have been reported in the daily and weekly press. From the beginning we had great doubts as to the reliability of these reports, since they contained information that anyone with some knowledge of German affairs would immediately recognize as erroneous. But these days we have also received a letter from one of our correspondents in Germany, a man who for years has followed events with a keen eye and sound judgment, who has also lived in another part of the world and visited America, and who knows all about what has happened in Europe in the last half century. He writes to us on March 28, among other things: "In spite of the gratifying upheaval of the state in Germany, the economic conditions are still gloomy enough. ... Since the newspapers report that news is being circulated abroad about atrocious conditions in Germany, I inform you that, in spite of the still prevailing economic hardship, complete calm prevails in the country and no one thinks of abusing the Jews or other opponents of the presently ruling government."

act. The people go about their work calmly and are generally pleased that confidence is beginning to return as a result of the upheaval. What is being done against individual Jews is only a defensive measure against those who slander Germany from abroad. . . I ask that this be made known, so that a false picture of the German situation may not again be created by lying propaganda. We live in peace and wish to remain at peace with all other nations. No one in this country is thinking of persecuting Jews or the like, but we are glad that the sometimes violent persecution of dissenters has finally ceased." We add that the news of the last few days concerning the ecclesiastical proceedings also bears the stamp of untruth on its forehead. When thirty-seven million Lutherans are spoken of in Germany, it is a fundamentally false statement. This count includes all Reformed and Uniates. Later, when more accurate reports are received from reliable church periodicals, we will give more details. L. F.

Burning of the Bible. Only a short time ago we read a report in a Roman paper, in which the proof was to be given that the Romans work as much for the spreading of the Bible as the Protestants. In fact, however, the Papal Church fights all editions of the Bible which have not been approved by it. In this connection the "Lutheran Herald" reports the following: "The struggle between Catholicism and Protestantism rages not only in Europe, but everywhere where Protestants are established or even make progress. Everywhere Rome lays its countermines. Thus the 'German Settler' reports from the state of Sao Paulo in Brazil: The successes of the North American Presbyterians among the Catholics of Brazil have long since fallen on the nerves of the Catholic Church. The following event, reported by a teacher from Santa Catharina, testifies to the means they use to fight back. He writes: "In August of last year eight thousand Bibles in Portuguese arrived in Florianopolis for the Presbyterians. The customs office set the duty on these books so high that the pastor of the Presbyterians could not pay it. Immediately, the Bibles were then auctioned off. As it turned out, the Catholic bishop purchased the Bibles for four hundred milreis and immediately had them burned on the spot. This news has greatly excited the minds of many in Santa Catharina, and will have done little good to the Catholic Church."" Yes, the Pope contends against Christ as well as against His Gospel. J. T. M.

Review and Outlook.

In an old synodical area.

The meetings of the Synodal Conference in Mankato were over, and I now had the opportunity to spend a few days in Old Lutheran regions to which my path had not otherwise led me. Again I had received very kind invitations, and in one case even my whole journey was planned. First of all I got to know the area around Mankato. This is really an old Lutheran area. Everywhere you go you find congregations of our and the Wisconsin Synod. Already on the way to New Ulm we had passed through Courtland, where many years ago Father K. F. Schulze, who later worked in Mankato, and then also as a pioneer in Minnesota Father J. Horst had stood. But especially did I have the opportunity to become acquainted with the Lutheran surrounding area on an extended automobile trip, which was

an old fellow student, P. C. Albrecht of Elysian or, according to the post office, Waterville. Our way led us through three different counties, a journey which in former times would have taken several days, but which we could now cover in the automobile in one afternoon. Everywhere we passed through a beautiful, good farming region, in which not much wheat is grown now, but all the more grain and oats. The farmers are especially shifting to cattle raising, and one sees fine herds of cattle here as well as in Wisconsin. In this interest they also raise much alfalfa or lupine, which has just been in its beautiful blue bloom, and which gives a second and third crop. The soil is good black humus, often called gumbo on the prairie, and the roads used to be sometimes horrible in the less favorable season. People would probably drive out right then with shovels, because they could easily get into the position of having to shovel their wagon out of the manure. But all that is different now. Everywhere you find excellent country roads, often paved (concrete), but also many built of gravel, which is found everywhere in this area. The land is partly hilly, partly prairie-like. There are all kinds of small lakes, which at the time of my passage, in August, were quite low, and a lot of so-called sloughs, which offer grass and hay. In the lakes muskrats live, which feed on the roots of the water grass. Often the hunting of these animals was very profitable because of their valuable fur. Fortunate hunters could win well sometimes in one m day fifty pelts and sell each for a dollar. But that time is now past; also, for a time, the State has forbidden the capture of these animals.

On this journey we first came to Elysian, where Father Albrecht stands, a place entirely in the country, in the midst of a beautiful farming district. You can see at once by the facilities that the farmers there were quite successful in former years. Church, parsonage, school, teachers' quarters, all are in good repair. In this parish, as the real pioneer, years ago, Blessed Fr. H. F. Sprengeler stood as the real pioneer. His first wife and several children are buried in the churchyard. Likewise, pastor of this congregation in former years was the aged Rev. Joh. List, who entered the ministry as early as 1860, one of the first two students from the well-known Frankenmuth congregation in Michigan, which now in its history of nearly ninety years has had more pastors and teachers in the service of the church than any congregation in our synod, Bro. Sprengeler stood for about five years at that congregation, and from there, as quite a young pastor, was called to Milwaukee as F. Lochner's successor at the old Trinity congregation, which was then one of the largest and most respected in the Synod, and there he has had a richly blessed ministry of many years. And as is the way with such long journeys - thoughts spin on. In the older history of our synod it has also happened repeatedly that young pastors have been called to populous, important congregations when they have been recommended to them by competent persons. Today, of course, we rightly complain that so often our congregations, when they receive suggestions from the responsible officials to call proven, deserving, middle-aged pastors, easily and quickly set aside the suggestions and call young men, often to the detriment of the church as a whole, of their own congregation, and of the called men themselves. But one sees again and again how God also goes His own way in matters of calling and still keeps the strings in His hand. It cannot be warned seriously enough against people who do not have a calling or a commission to do so, interfering in vocational matters. A congregation will walk most securely if it takes the path of

To our faithful Saviour be now the Christians in Kilmuringi and the work among them commanded! Even today we may say in the words of the second Psalm, "Why do the heathen rage, and the people speak so vainly?" And to the heathen we would have our missionaries say again and again, "Kiss the Son, that he be not angry! . . . Blessed are they that put their trust in him,"

Friedr. Brand.

To the Ecclesiastical Chronicle.

From our Synod.

The new statistics of our Synod. We can already give some figures of the new statistics of our Synod, which will not undergo any significant changes when they are last reviewed. The work of the Synod has continued quietly during the past year, in spite of many obstacles. The increase is 21, 441 souls, 19, 907 communicant members, . 5, 452 voting members, and 8 pastors. The small increase in pastors is explained by the fact that candidates have been employed only temporarily. The number of schools has increased by one, and the decrease of school children is 1,027, but it is to be noted that 18 more schools have been reported by Brazil, so that the schools in the other districts have decreased by 17. This is a result of the hard times when schools have been discontinued, hopefully only temporarily, for lack of funds. With the large number of teacher candidates available to us, and due to the shortage of money, 77 female teachers have also lost their positions and have been replaced by 58 students and 53 candidates.

Great influence has been exerted by the oppressive conditions in the country especially on our finances. ^2, 459, 792 less was raised for church purposes, ^1, 951, 593 less for municipal budgets, and \$549,203 less for foreign purposes. In still other respects the consequences of the dire economic situation are apparent. There were 1, 172 fewer baptisms of children and 1, 297 fewer weddings performed last year than in 1931. E. E.

The preservation of our confirmands. As important as it is that we gain members for our churches, it is equally important that we preserve our members in divine truth. This fact forced itself upon us again the other day when we attended a so-called reunion service on Palm Sunday evening at the Bethlehem congregation here (P. Jos. Frenz), which was held for the special purpose of calling the attention of old and young alike to the importance of their remaining with the Lutheran church and the pure gospel it preaches. However, in order to discuss particular issues, a meeting was held before the service to which all those confirmed in the congregation since the year 1923 were invited. From 1923 to 1932 inclusive, 551 persons have been confirmed in the Bethlehem congregation, about one-fourth of whom consist of those who have been recruited to the church from outside, mostly adults. A representative of each of these nine classes was first reported on the stock of the clap. On the whole, the following figures resulted: Confirmed were 551; of these, 470 still belong to the church; to other congregations of our synod, or to congregations of other synods of the synodical conference, 37 have joined; called to eternity by a blessed death, 9. But the fact was also reported that 37 persons had either joined false believing churches, or had fallen away from the church altogether. The

1933 class numbered 55, namely 31 children and 24 adults, nine of whom were first baptized.

Significant for us was the number 37, namely the number of those who left the Lutheran church. This is not an unusually high number for a large city, as anyone familiar with the conditions in large cities will recognize. But it is still a lamentable, sensitive loss. The remarkable thing about the meeting was that the confirmation classes were reminded that it is their duty to watch over their fellow Christians. This fact was also brought to the attention of the other fellow Christians gathered, especially the two youth clubs, called Seniors and Juniors, with whose participation the meeting was held. It was even more gratifying that the assembled Christians also fully acknowledged this duty and promised to do everything possible on their part so that no confirmed member would join a false-believing church or even be lost to the church. So be it. The pastor may proselytize as much as he likes; if his congregation does not cooperate with him in the right spirit and mind, the end will not be fully accomplished. The care of confirmed youth must remain a congregational matter; for it belongs with the spiritual priesthood of all Christians. But the youth associations can render very valuable services in this regard.

How do we keep our confirmed youth with the church? This is a very important question that should always be illuminated from God's Word and kept in mind by the church.

J. T. M.

Domestic.

From the Negro Mission of the Synodical Conference. In the *Lutheran Pioneer* as well as in the "Mission Dove" the last statistical reports on the present state of our negro mission appeared in the April number. Since unfortunately not all members of our Synod read these two missionary journals, we want to give the main figures here, precisely because our "Lutheran" also serves our various missions in a very special way. Our Negro Mission, which is run jointly by the four synods of the Synodical Conference, counts 67 congregations, 15 preaching stations, 8, 152 baptized members, 4, 282 communicants and 993 voters. The gain in members during the past year is shown by the following figures: baptized members 487 more, communicants 274 more, and voters 62 more. Our mission schools were attended by 2, 705, and our Sunday schools by 4, 875 pupils. Baptized were 660, confirmed 552, married 37, and buried 72. The number of communion-goers was 14, 543, a high percentage; our Negro Lutheran Christians thus enjoyed the Holy Supper an average of three times a year. Contributed by our Negro Christians during the past year ^24,082. 64, not quite H2,000 less than the year before. Mount Zion parish in New Orleans has the largest number of souls: 668; this parish is followed by St. Paul's parish just there, with 529 souls. The latter, however, has a larger number of communicants than the former. St. Philip's parish in St. Louis has the second largest number of communicants. The largest mission school is that of Bethlehem Parish in New Orleans, with 249 children; Mount Zion in New Orleans has the largest number of children in Sunday school: 239 pupils. Bethlehem in New Orleans had the largest number of children baptized: 54; St. Philip's parish in St. Louis had the largest flock of confirmands: 45, although Piney Woods, Mississippi, was not far behind with 42 confirmands won by Father G. A. Schmidt at the Negro Institution there. The summer vacation schools were attended by a total of 910 pupils, making an average attendance of 28, computed on the individual school.

Summer schools were held in the eastern territory of the Negro Mission in ten communities; the total attendance was 503, or 50 to each school. In the larger cities, as New York, Yonkers, Cleveland, Cincinnati, school was also held on Saturday. These schools obtained an attendance of 120 pupils.

With great joy and heartfelt thanks to God, the Lord of the Church, the Commission of our Negro Mission can report that the difficult year 1932 was also a year of progress for our Mission. Even now, when the Mission has to suffer many limitations, the work is progressing nicely. In the north fields are open everywhere as never before. It is also gratifying to see that our Christian people are becoming more and more interested in the work of the Negro Mission. It would be a great help to our mission if our two missionary papers, the

Lutheran Pioneer and the "Mission Dove", would be read more. Both papers also bring reports of our other missions; they therefore deserve wide circulation. J. T. M.

Our Mission at Piney Woods. While we are speaking of our negro mission in general, perhaps a special word should be said about our so richly blessed mission to the negro institution at Piney Woods, Mississippi. This mission is quite peculiar. It was begun a little over two years ago, when our missionary, G.A. Schmidt, began to proselytize among the students there, at the request and solicitation of the superintendent of the institution, Prof. Jones. Of the students none were Lutheran, indeed many had never heard of the Lutheran Church at all. Wonderful, however, was the success that followed the diligent and faithful labors of our missionary. On Sunday Oculi, March 19, thirty-six pupils were again confirmed. This makes a total of nearly one hundred Lutheran Christians who have been won for our church through this mission. And none have been asked to join the Lutheran Church. All came voluntarily and desired admission into the Lutheran Church of their own accord, so that there is now a congregation of nearly one hundred. And these are all more educated negroes, who want to become leaders among their people, and some of whom will hold high positions in the South.

Unfortunately, however, a great misfortune happened on February 3. When Fr. Schmidt was just at evening classes and the catechism was to be undertaken, the cry of terror rang out, "Fire! Fire!" The clapperboard rushed out, for the main building, which contained dormitories, kitchen, oven, dining rooms, and some living rooms for the staff and pupils, was in bright flames, could not be saved either, but burned to the ground. Unfortunately, many students lost all their belongings; not even their catechisms and other books remained with them. Some lost all their clothing that was in the rooms. Missionary Schmidt feared that this misfortune would destroy all his work; but the confirmands all stayed to be confirmed first. Since most of the students are very poor, the loss is very sensitive for them. Schmidt writes: "Many complained to me that they felt the loss of their catechisms and Bible stories more painfully than that of their clothes and other possessions. I have promised my former confirmands to replace their confirmation certificates, prayer books, and whatever else I gave them for confirmation, and I also hope that our publisher will have some patience, now that my certificates, books, and mementos for the new class of thirty-six have all been burned. I am especially hard hit by the loss of the lesson books, especially those of my Bibles, Catechisms and Biblical Histories. Should anyone be so kind as to give us especially

clothing for the girls, we would be greatly served.

"All this costs money; but is not the money applied-and we have saved where we could-worth the trouble? Only the other day an elderly man said to me again, after I had made clear to my class the difference between Lutheran. between Lutheran doctrine and the Reformed error: "What would have become of us if God had not sent you to us? Our students are truly thankful and cannot boast enough that the gospel is preached to them pure and loud."

J.T.M.

Lutheran Music Week. For the past three years, the week of May 7-13 has been observed as "Music Week" in some congregations of our synod, and the Sunday of Cantate, which falls during this time, fits in nicely. It is introduced by a special song service on May 7, but this should not displace the main service. For this service, special orders of worship have been compiled, according to which the congregation, the school, and the various choirs in the congregation will sing Lutheran hymns properly, as they should. During the course of the week, special attention will be given to Lutheran hymns so that we will increasingly come to value and use our Lutheran hymns properly. This, of course, is not an ordinance, but a piece of Christian freedom, and each congregation may act as it sees fit. But it is quite desirable that we cherish and cultivate the singing and especially the memorization of our glorious, noble songs, and this institution is intended to serve that purpose. The order of service for this year is entitled "The Christian Life," and the hymns are so chosen as to express the whole Christian life from baptism to the triumphal entry into heaven through appropriate songs sung by the congregation, the children, and the choirs.

J. T. M.

Abroad.

From the Alsatian Free Church. The Free Church in Alsace in France, which is connected with us, held a synodal meeting again this year, after it had unfortunately proved necessary to cancel the synodal meeting last year for various reasons. The synod took place on February 19 and 20 in the midst of the Strasbourg congregation, where Father W. Wolff now administers the preaching ministry. Praeses Fr. Müller of Mulhouse preached the synodal sermon on 2Cor. 5, 17-21. Fr. F.C. Kreiß of Paris, who of course now has to serve his military year, then preached the confessional sermon on Joh. 6, 37, and this was followed by the communion celebration of the preachers of the synod. In the afternoon service, F. Lange, who had come to the synod as a guest from the Sperlingshof orphanage near Pforzheim in Baden, preached on Rom. 8:35-9:3. On the following day, the actual synodal sessions began. Praeses Müller gave the opening address on Deut. 10:12. The meetings were attended not only by the congregational representatives with voting and advisory rights, but also by a number of guests, especially from the local congregation. Besides Bro. Lange, there was also Bro. O. H. Battenberg of London, England, had come to Synod as a guest, and had also taken the paper on the Scripture doctrine of the last things. Two points, temporal death and the state of the soul after death, were negotiated, after a detailed paper on the 20th chapter of the Revelation of St. John had been presented two years ago, which also appeared in print. Since the last Synodal Assembly in 1931, Fr. F. Kramer has resigned for health reasons and returned to America, where he now serves a congregation of our Synod in Kansas, and Fr. M. Sengele, himself from the Alsatian

Free Church, has become his successor in Schillersdorf and Obersulzbach. This is the largest congregation of the Alsatian Free Church; it counts 107 communicant members. Father Sengele must also serve out his military year according to French law. The five pastors of the Free Church: Bente, Kreiß, Müller, Sengele and Wolff, serve sixteen different preaching stations. Their numbers are still small—they number 504 souls in all, 367 communicant and 121 voting members—but they bear witness to the truth; and though they have not yet attained complete financial independence, but are still supported by our Synod, yet they are earnestly working toward that independence. On two evenings Fr. Battenberg also gave lectures on the life and songs of Paul Gerhardt, the great singer of the Lutheran Church. Müller was again elected President, Fr. W. Bente, who is educated at the Free Church Theological College in Zehlendorf-Berlin, became Vice-President, and Fr. Wolff Secretary of the Synod. Except for Bro. Bente, all the pastors are educated here in St. Louis.

L. F.

Parochial Report of the Evangelical Lutheran Free Church in Saxony and other States. The "Ev.-Luth. Freikirche" brings in one of its last numbers the annual report on the stock of our sister synod in Germany. For 1932 it gives the following total figures: Parishes 58 in 660 localities and 196 preaching places; pastors 49; souls 12, 630; those entitled to communion 9, 264; those entitled to vote 3, 173; children in religious instruction 1, 402; baptized 187; confirmed 142; communicated 24, 499; marriages 98; burials 126. To these are added two parishes in Thuringia, which are in communion of faith with the Saxon Free Church. The largest parish is Bochum in Westphalia, with 1, 801 souls; then follows Planitz in Saxony, with 912 souls; in third place is Chemnitz, also in Saxony, with 766 souls. The number of congregations has increased by one, the number of localities by 12, and the number of preaching places by 6. Since the candidates from the theological college in Berlin-Zehlendorf could not all be accommodated in Germany, some have been serving in South America for some time. The church is divided into four districts, whose names are descriptive of the places they embrace: the Northern District, the Eastern District, the Saxon District, and the Southwestern District. Those who have some knowledge of the situation in Germany can also easily appreciate the difficulties of church work there. God continue to assist our brethren with His grace!

J. T. M.

† **D. H. Z. Stallmann.** † On February 26, the oldest among the pastors of the Saxon Free Church associated with us, Father D. H. Z. Stallmann, went blessedly home at the ripe old age of eighty-five. He was born in Bremen on August 15, 1847, made the usual studies in the grammar school of his father's town and in the universities of Göttingen, Tübingen and Halle, but was not satisfied with his theological studies and had to struggle with many doubts. After completing his studies, he undertook a journey to America, where two of his brothers lived, also came into contact with our Synod, and occupied himself more thoroughly especially with the doctrine of the Church and the ministry. Through D. Walther's and other faithful Lutheran theologians' writings he came to clarity and certainty, and after a few years he left the Hanoverian State Church and joined the Free Church, was further encouraged in the knowledge of the pure Lutheran doctrine by the pastors Brunn in Steeden and Ruhland in Planitz, and took over the Dresden Free Church congregation in 1876. He served the congregation in Allendorf an der Lumda in Hesse as pastor the longest, was also secretary of the Free Church synod for many years, in the

He also worked diligently with his pen through lectures and articles in the "Freikirche" (Free Church) and later in "Schrift und Bekenntnis" (Scripture and Confession) and became the first director of the theological college established in Leipzig in 1920 and then moved two years later to Berlin-Zehlendorf. Because of his thorough theological knowledge, the faculty of our St. Louis Seminary awarded him the honorary title of Doctor of Theology in 1923. Even after his retirement, he continued to contribute articles to the aforementioned journals, and his favorite pastime into his old age was to immerse himself in the basic text of Sacred Scripture, especially the Old Testament. He was a thorough scholar and a pure and pious theologian, whom we knew personally and to whom we cherish a faithful memory. Three of his sons, all of whom studied here in St. Louis, are in the parish ministry, and his only daughter is married to a minister. He was laid to rest at Allendorf on March 1. District Praeses H. Eikmeier of Steeden, Praeses P. H. Petersen of Potsdam, Rector M. Willkomm of Zehlendorf and Dr. Koch of Berlin officiated. His wife, who survives him and with whom he was associated for more than fifty years, is the youngest daughter of the blessed Rev. Brunn.

L. F.

Missionary victories in a subjugated land. While Manchuria, the poor country in East Asia, is suffering from the turmoil of war, and in this country, among the sects, a perverse lay committee, called the Appraisal Commission, is giving the missionaries gives counsel to preach no more Christum as the only Saviour of the world, the *Sunday-school Times* reports of beautiful

Victories won by the Christian missions still working in Manchukuo. These missionaries are upset by the ungodly decisions of the aforementioned committee and continue to preach the gospel of Christ. To be sure, in their preaching there is also mixed up raving and error, but the main points of the Christian religion, the foundation of Christian doctrine, that we poor sinners are saved by faith alone in Christ, they preach. And the preaching of Christ still makes an impression on the poor heathen there; everywhere there are those who accept it believingly and place their hope in it. Among the newly converted Christians there are even those who, in spite of all their poverty, give a tithe of their income, so that, for example, a Chinese who is somewhat better off contributes eight dollars a month. The Christians themselves erect the necessary buildings for the services, meet all current expenses, and even take care of the poor in their midst entirely in the spirit of the first Christians in the apostles' day. We report this because we so easily forget that our highly praised Saviour is even now gathering His Church among all peoples, and that He will continue to do so until the glorious building is finally completed and He then comes to judgment. Let us continue in the missionary petition taught us by the Saviour: "Thy kingdom come!"

J. T. M.

The Bible for All Nations. Representatives of the New York Bible Society have, during the past year, 1932, distributed either the whole Bible or a portion of the Bible in seventy-nine different languages throughout the city and harbor of New York to persons of various nationalities, as is implied in the statement of seventy-nine different languages. Throughout the world the Scriptures are now translated either in whole or in part into 924 different languages and dialects.

On the occasion of the 120th anniversary of the Privileged Württemberg Bible Institute in Stuttgart, we received a commemorative leaflet. It was on September 11, 1812, when a small circle of men met in Stuttgart and founded this Bible Institute for the purpose of "offering the Holy Scriptures as abundantly as possible, so that they may be read and understood.

to let those who are able pay the full price, but to grant a price reduction to those who are less well-off and to give the Bible to the poor as a whole". In these 120 years the Bible Society has published no less than 500 different editions of the Bible and individual parts of the Bible: Bibles with large print, small handy school Bibles, Bibles on the finest, thinnest paper, editions with pictorial decoration, Bibles for the blind, and other editions more. Thirty-five years ago the so-called "Ten-Penny Testament" first appeared, which found a tremendous sale because of its cheap price. We cannot enumerate all the different editions, but only mention that one of the most beautiful editions is the Nudolf-Schäfer-Bilderbibel with 350 pictures, and that the Greek New Testament by Nestle has become one of the most common editions of the New Testament.

Thus the scriptural word is fulfilled: "The Lord sends his speech on earth; his word runs swiftly", Ps. 147, 15. And also in this way the Saviour's word is fulfilled: "The gospel of the kingdom shall be preached in all the world for a testimony unto all people; and then shall the end come", Matth. 24, 14. L. F.

Of the death and resurrection of the dead.

An example, as Luther knows to describe vividly:

"When you see a farmer walking in the field with a sack hanging around his neck, and he reaches into the sack, that is our Lord's game, and the farmer is his image. He is a great husbandman: he goeth forth, and hath sackcloth about his neck, but it is full of men, and they are all in it. He sows men. Then he throws one into the ground, he hurls the boy, the old man, the prince. What thinks a farmer when he sows? I'll have that grain again, more and better. So does God. He grabs the sack, you, me by the head, him into the water, him to the gallows [lets him die as a martyr]. We are a grain. If he seizes me today, tomorrow, I will go just like those before and those who follow. But when we bury and weep, we shall remember, There goes a grain into the earth."

Of the Last Day, and of the resurrection of the dead, Luther gives us a grand account. "There will be," he says, "a shouting in the field: hui! hui! A great angel will beat the drum. Then shall God trumpet; that is no trumpet of brass or silver. It will chirr and sing taratantara. Field-cry, but divine, not earthly, resounds. God will descend, will raise heavy clouds, lightning, thunder - terrify all men. Then the final thunderclap will occur, and everything will go to heaps. Thunderclaps that shatter oaks are but a faint prelude to all this. To the wicked that day is dreadful, but to us it is full of comfort." "On Judgment Day, God will draw us near with a word: Dr. Martin, come here! And it shall come to pass in a moment. We shall sleep until he comes and knocks at the brooding and says, Martine, surge [get up]! There in a moment I shall arise, and be eternally merry with him."

Preuß, Luther as an Artist, p. 260.

The commander is counting.

A great general, who had already led his troops to victory in many a battle, once found himself forced into a narrow pass and surrounded by immense hostile army masses. He knew that a battle on the morrow

was inevitable, and in the evening he still quietly made the rounds from tent to tent. He stopped before a tent from which loud conversation of warriors sounded to him. "We have a brave leader," he heard one man say, "but he has this time lacked his usual prudence; he has led us to a place where we cannot escape defeat; the enemies are many, and we are few." Then the commander drew away a part of the tent, and said to the surprised soldier and his comrades, "You reckon wrong; you have not counted me. You have only our horsemen and our foot-soldiers in view; look at me too! How much do I count, your tried and mighty commander, who has so often gone before you to victory?"

The commander must be counted when the forces are counted. Many Christians are so easily discouraged in the battles that are raging in the church, in the individual Christian community, and in the individual Christian heart, because they look only at the small number of spiritual warriors and leave out of account the great, almighty Duke of blessedness who leads us. In order to keep courage and not to lose the certainty of victory, we must keep our eyes fixed on Jesus Christ. He is mightier in his own person than a hundred thousand mighty men, for all authority in heaven and on earth has been given to him. Nor has he lost a single battle, and God's Word has promised that all his enemies must lay themselves at the footstool of his feet. Faith in him is the victory that overcomes all things.

"Whose soever sins ye remit, they are remitted unto them." Joh. 20, 23.

In the pastors' conference in R. the passage Joh. 20, 23 was discussed. After speech and counter-speech had gone back and forth for a while, the old Father Behrens took the floor and remarked: "Instead of long explanations, let me speak of a peculiar ministerial experience, which may testify how Jesus understood the high privilege of forgiveness of sins, which He bestowed upon His disciples.

Some years ago a bricklayer, who was known to me as righteous and churchly, came to me from one of my branch villages and told me the following with trembling lips and a deeply moved heart: "Pastor, I am an arsonist and have grave injustice on my conscience. When I was a lad of sixteen, I set fire to our neighbor's barn for no other reason than to see a big fire. For three decades I have carried the heavy guilt around with me, at first little tormented by it, until a few years ago my conscience woke up and started lashing out at me day and night. I am almost in despair. Shall I report myself to the court or not?"

I looked at the man, who was one of the best-behaved people in the community. Married to a capable wife, he had five splendid children, three boys and two girls, in whom every lover of children must have taken great delight. In my eyes the seven of them formed a model family to which few were equal. I was all the more pained by the man's confession. Sighing to our Lord, "Help me to speak what is right!" I asked the mason, "Has the owner of that barn suffered any substantial loss?" The answer was, "No, he has been amply covered by a high insurance." Then I continued, "Has anyone been damaged or otherwise disadvantaged by the fire?" Answer, "No one suffered any damage. It was a windless

11, 241 persons were present during the past year. 21, 321 Bibles, Bible portions and tracts were distributed, and hundreds of sick people were visited.

The missionary could write many a sad chapter about the present difficult times. In a circular letter which he sent to friends and patrons of the Seamen's Mission shortly before Christmas last year, he described the hardship in brief with the following words: "Unfortunately, depression is a cause of madness and probably even suicide for many. Thus



A ship's service on the North German Lloyd steamer "Berlin".

four German sailors were recently found dead, tied together, in the Hudson River near the Lackawanna ferries. Sad letters of despair were found in their empty pockets. Another German seaman, Karl Bischof by name, had spent ten days in a sort of cave on the pier, 96

54tū 8t., lying ill in a high fever. Taken to Bellevue Hospital, he died of starvation and fever under my prayers and words of comfort."

Remember also this mission with your intercession!

New York.

M. Pinkert.

Times of need - times of blessing.

From the various parts of our Synod we receive, year in, year out, all kinds of messages that are often read with interest and benefit elsewhere. Today, without further comment, we share a few sayings that show how times of need become times of blessing in God's hands.

From a southwestern state a pastor writes: "The festive season was again a blessed and joyful one. Probably it went on elsewhere as it did here. Some incidental things fell away, but I believe that the real feast message Wohl was never more appreciated than this time."

From a northern district a pastor writes: "My church, like others, is suffering from the slackness of business. About one-tenth of my members have lost their Farms, and others are near it. In most cases they have lost the purchase of many years. Church attendance, on the other hand, has improved."

One of our pastors from a district in the Midwest writes: "I hear that our church is facing the greatest financial crisis in its history, and yet this financial need is not the main issue at this time. Our church is spiritually going through a purification process. Such a

is certainly needed everywhere. When God has completed this purification, the financial issue will also be resolved.

"We pastors are beginning to perceive the beneficial results of God's wholesome purposes. Regular church attendance has improved in a wonderful way. Our Christians are very attentive when the old gospel of our risen Saviour is preached earnestly and with full conviction. They bow their heads in prayer, and we pastors rejoice when we hear them singing our beautiful songs. We pastors can perceive that the singing comes out of a believing and praying heart. God has also taken us pastors into His fen of leniency. We have all been too earthly minded, and we are now gaining deeper religious convictions. Our church, with its pure gospel, its colleges and seminaries, is dearer to us than it was before God sent the depression. We all suffer financially; but to God be all glory and thanks, if through these experiences we become more zealous and burning workers in his Church!"

Still another pastor remarks very briefly, "Easter we had beautiful services as far as attendance. The Passion services were also better attended than ever."

A worker in the Inner Mission writes: "Our work here is progressing well, but it is made much more difficult by the suffering that is going on in the world. May God's wise intentions in this time of suffering also be fulfilled with us!"

A pastor from one of the Eastern states writes: "Pray God that I and many others may take the words"-he refers to an article in *Concordia, Theological Monthly*-"rightly to be Take to heart and repent yourself and lead our hearers to do so!"

In an English parish bulletin we read: "News comes from various churches that the services are unusually well attended. In our own congregation there has been an almost conspicuous and constant increase in the attendance. Formerly it was only sometimes necessary to set special chairs on Sunday; now this setting of chairs is a duty of the ushers every Sunday. Repeatedly every available space was occupied. Attendance at the evening service is steadily increasing, not only from our members, but also from strangers. The communion service is decidedly better than last year. The Passion services during the week have brought unusually large attendance." L. F.

To the ecclesiastical chronicle.

From our Synod.

Church Anniversaries. The years 1933 and 1934 will again bring special anniversaries that will be widely observed and celebrated in the Lutheran Church. On November 10 of this year, 450 years will have passed since Luther's birth, and throughout the Lutheran Church this day will be festively celebrated. In Eisenach, near the Wartburg, an exhibition was opened on May 1, called "Luther and the Reformation." In Eisleben, where Luther was born, the festivities will begin on June 17 with a gathering of Luther's descendants. From August 20 to 27, a "Luther Week" will be held there. But the main celebrations will take place in the days from 31 October to 10 November.

But especially also in America this day of remembrance will be celebrated festively in October and November, and we will later still particularly deal with this celebration, which should be organized by the individual congregations and by circles of congregations, also announce suggestions for the celebration.

Next year will be the four-hundredth anniversary of Luther's translation of the Bible into German and the two-hundredth anniversary of the settlement of the Lutheran Salzburger in the State of Georgia. These important anniversaries will also be mentioned later, and we now only remind you that they should be kept in mind and celebrated in a dignified manner. And the true benefit and blessing of such celebrations always consists in the fact that one recognizes quite vividly what blessings God, the faithful, gracious God, has bestowed upon our Church through the service of the Reformer, that one immerses oneself in his teachings and in his writings, that one vows anew to the true, pure doctrine of Luther, to remain faithful to the true, pure doctrine of Luther - and that is nothing other than the true doctrine of the Bible - in our time, which brings so many changes also in ecclesiastical regard and which wants to eliminate especially the faithful adherence to the Lutheran confession as something outdated. It remains with the old, true verse that is at the top of every "Lutheran" number

God's Word and Luther's Doctrine Vergehet nun und nimmermehr. L. F.

Pioneer pastor's wives on the coast of the Pacific Ocean. The blessed passing of Rev. Dorothea Kogler in Orange, California, on April 9, is a reminder that the deceased was the first actual pastor's wife in Southern California. The first pastor's wife ever on the coast of the Pacific Ocean was Mrs. Pastor Buehler in San Francisco, a daughter of the old unforgettable Frederick Wyneken. She passed on to the rest of God's people a number of years ago. Mrs. Kogler, née Schulz, came from Minneapolis, moved with her husband, who had resigned from his ministry in Minnesota because of a throat ailment, to California in 1881, and after a few months, since her husband was again able to follow a profession, became the first pastor's wife in that part of Southern California which has developed so beautifully, especially in the last few years, also in ecclesiastical respects. Already before Fr. Kogler, Martin Wyneken had moved to Southern California, also for health reasons, and had settled in Los Angeles. He was also the first to serve in that area with preaching and official acts, but was not able to take over a parish office again, and died many years ago. He was a son of old Wyneken, and his widow, a daughter of the blessed P. J. F. Biltz, is still among the living, and resides with her son, P. A. M. Wyneken, in Long Beach, California. In the history of the kingdom of God in general, and of our synod in particular, let not those be forgotten who faithfully stood by their husbands, who went forth as pioneers and did hard labor in the vineyard of the Lord, as helpmates for many years.

L. F.

Our "Planting History." Under the title of "Planting History," the Minnesota District has recently published in book form a very fine account of its origin and development. We do not herewith wish to bring the booklet to notice, for this has already been done in the proper place and manner. However, we would like to draw attention to two things. The first is that it is due to the great self-sacrifice and self-denial of our missionaries and traveling preachers that our Synod has become such a great body. God has given us heroes for the great and heavy work that was to be done, men who for little reward,

driven by a burning love for their Savior, spared no effort or labor to bring the Gospel to as many souls as possible. This sense of sacrifice on the part of our pioneer fathers must be preserved for us if we are truly to keep what they have left us. We cannot build the Zion of our God "on downs of ease," as an English poet expresses himself, that is, loosely translated, "on the rotten bed." Our highly praised Saviour once asked the Jewish people, with reference to John the Baptist, "Wilt thou see a man clothed in soft raiment? Behold, they that wear soft garments are in kings' houses," Matt. 11:8. The same is true of us. "Soft garments" we shall one day wear in heaven; here we must wear the workaday garments of daily labor and toil in the service of JEsu. These are our ornaments now. Does not the great burden of debt that presses upon our Synod come in part from our not wanting to do the great building work of Christ any longer, from our not wanting to cost ourselves much for the kingdom of Him who dared such great "koste," as Luther says, to redeem us? Time of need is especially a time of testing.

The other is that we are not yet at the end of our work; for otherwise Christ would come with his dear Last Day. But we know this also because there are still people in our country who do not belong to any church, according to the latest reports even over sixty million - so to speak a whole nation, larger than France or Spain or Italy. Very true it says in the advertisement of the "Planting History," "Our Inner Mission has now become many times a different one; but the aim is still the same: 'Need them to come in!' Luk 14:23." And thank God, the sense of mission has not yet been lost to us as a church! The gifts that still flow - sometimes even unexpectedly abundantly - into our missionary coffers testify to this. We can say this to the praise of our Christian people in general as well as our candidates. Only one thing we want to do: we want to get new strength for our work in this Easter time, namely at the cross on Golgotha and at the open grave.

J. T. M.

Domestic.

The Resurrection of Jesus Christ and the Sacraments. A Baptist paper points out that the holy sacraments, baptism and the Lord's Supper, are so closely connected with the resurrection of our Saviour, that the denial of one doctrine would mean that the other would also fall away. In reading the article, however, it became quite clear to us how difficult it is for the sects to rightly pursue this important truth, for they do not consider the sacraments to be means of grace, which they are, after all, according to the clear teaching of Scripture, but only outward signs of grace. In baptism they see merely a little water, and in holy communion only bread and grape juice. They do not know the Lutheran catechism, in which Luther shows so clearly from the Scriptures that the water of baptism is included in God's commandment and is connected with God's word and promise, and that the sacrament of the altar is nothing other than "the true body and blood of our Lord Jesus Christ, under which bread and wine are instituted for us Christians to eat and drink by Christ Himself". Thus the sects also have no proper sacraments, and because of their unbelief know nothing proper to do with the scriptural doctrine of the sacraments.

We Lutheran Christians, however, know from Scripture the inner connection between the resurrection of Jesus and the sacraments which he instituted for our consolation and blessedness. In the sacraments our Saviour communicates to us the glorious goods and gifts which he acquired through his suffering, death and resurrection, and seals them for us, so that we may

can have no doubt that they become ours through faith. If Christ had not risen from the dead, he could not have instituted the sacraments; but now that he has risen from the dead, the sacraments he instituted are truly powerful and effective, and we ought to use them with heartfelt thanksgiving. Unfortunately, however, this does not always happen as it should. Some people often leave their children lying around for a long time before they are placed in the bosom of the Saviour through Holy Baptism and made children of God. Some excuses are made for them, that they may put off baptism as long as possible. Further, it is a common complaint that so many who call themselves Lutheran Christians do not diligently attend Holy Communion. It is a bad thing when regular communion is omitted. Christ hastened to His faithful very early on Easter morning to bring them the comfort of His resurrection. He still hastens to meet us in the sacraments to put the consolation of his salvation into our hearts. May we be tardy in this? Shall it be said of us, "Why came I, and was no man there? I called, and no one answered," Isa. 50:2? J. T. M.

Books in the libraries. We Christians have many opportunities for mission, both direct and indirect, and we want to use every opportunity to bring the Word of God to the people. Indirect mission includes this, that we place our Lutheran periodicals and books in the public libraries, so that they can be read there. In this emergency, when so many are out of work, all the more books and magazines are read in the public libraries.

We are writing this because a pastor of our synod recently wrote us a letter telling us how this matter of missions is handled in his city. There are a large number of congregations there, and year after year a youth association takes over the work of buying good books and magazines for the libraries. In this way, a whole series of books from our publishing house has been housed, among them especially Luther's works, the *Concordia Triglotta*, Bentes *American Lutheranism*, Fürbringer's *Men and Mission Series*, Gräbners *God and the Cosmos*, Dallmanns *Luther, Paul, Peter, John, The Holy Ghost*, Painters *Luther on Education*, Walther-Daus

Law and Gospel, Maier's *Lutheran Hour*, Mueller's *My Church and Others*, *Five Minutes Daily with Luther*, etc. When we asked for a good book at the St. Louis library the other day, we were offered the work of a colleague with the note: "This is a very good book and should be studied by all. I recommend it to every one." J. T. M.

Books for our youth. As we write this, there is before us a large printed sheet, about the size of an ordinary metropolitan newspaper. The paper has been sent to us to advertise a new book by a well-known modernist. We do not know the book, but we see from the advertisement that it is an unbelieving work written for the purpose of destroying the Christian faith in the hearts of its readers. Something new the book does not offer, but the old unbelief in a new form. We have no doubt that the advertisement will have the desired effect in many cases, namely, that some will purchase the work. But if the world is so earnestly anxious to bring its ungodly books into the homes, should we Christians not endeavor to spread good Christian books in our Christian homes?

We were recently prompted to write these lines by the manager of our synodal publishing house, who told us that few books are now being bought, and almost none of the books for young people, which the synod's committee for youth literature

have been chosen. Now we know that our youth still reads today. Mostly they get their books from the public libraries, where good and evil are placed side by side and borrowed. By this means Satan brings evil seed into the hearts of the young; for, after all, something of what is read always remains in the mind and does harm. So once again we want to call attention to the catalogue of books for young people that our publishing house has published, and ask all parents to make sure that their children only read what does not contain anything that is harmful to their souls. The Committee for Youth Literature continues to work, but the longer it continues, the more books it has to eliminate because they glorify dance, theater, lodge religion, fornication and other sinful things. Even the ancient Greeks said, "An evil book - an evil thing." This is still true today. J. T. M.

Do not despair. The other day we once again read the old Roman historian Livius, whom we also study at our colleges in order to practice Latin. Luther highly recommended the reading of the old Latin writers and pointed out the benefit one derives from it. Livius relates how the great general Hannibal once invaded the land of Italy from Africa, defeated the armies of the Romans, conquered city after city, usurped nation after nation, and even threatened the capital, so that the mothers frightened the children with the exclamation, "Hannibal is at the gates!" The Romans prepared their last army and gave an experienced commander the supreme command over it with the instruction that he should preserve the city. But when this old man dithered long, they grew weary of him, and set young men over the army, who dared to fight, but were terribly beaten. Thousands of young men lay dead on the battlefield, and others had been taken prisoners, so that all the people were deeply dismayed. What was to be done now? Then the Roman senate got up its courage and resolved not to despair of saving the fatherland, but to defy the enemy and to defend the father city with the last of its strength. As soon as the people heard of this, they courageously stood by the senate, went joyfully to meet the vanquished, and instead of ignominy gave them honour. When Hannibal heard of this joyful courage and love of country, he did not dare to attack the army of the Romans, but went with his army to the south and made his soldiers live briskly, and then in the spring, when the Romans came against him with their last army, he was thoroughly beaten. The city was saved, the country was free. But that was not all. The Romans crossed over to Africa, and there destroyed the whole hostile city, so that the enemy could trouble them no more.

The Romans, of whom Livius tells us, were pagans, and they resolved not to despair where earthly things were concerned. In the hope of God, who is so gracious to us, should we not resolve in this serious time not to despair with holy zeal, but to continue to hope in the salvation of His Church? We write this because we so easily become despondent in the service of JEsu. But have we really cause to become despondent in the vineyard work of the Lord? Is not the risen Jesus with us, as He promised: "Behold, I am with you always, even to the end of the age," Matt. 28:20? Just now, when so much is departing, yet not all is departing. God's grace does not depart; God's omnipotence does not depart; God's comforting assurance that He will stand by His Church does not depart. Therefore, let us continue to pray, to work, and to give, not despondingly, but with faith; not faintheartedly, but heroically; not a little, but abundantly, because the night is coming when no one can work. Once St. Paul put the Corinthians to shame with the

In the words of the Lord, "They [competitors and fighters] run and fight in such a way that they receive a perishable crown, but we receive an imperishable one," 1 Cor. 9:25. Should we not take this to heart, especially for the present time? The world dares everything to gain the earthly; should we not therefore direct all our thoughts and thoughts towards gaining the heavenly? Through Isaiah God tells us, "Behold, the hand of the LORD is not too short, lest he should help; neither are his ears waxed thick, lest he should hear," Isa. 69:1. This will give us comfort in this time, when Satan is giving us so many trials.

J. T. M.

Passion Play and Masons. An invitation has recently come to us to attend a Passion Play to be given in a town in Illinois. We will not accept the invitation, even if we were allowed to pay the six dollars, for which we get a trip to the city, two good meals, and a choice seat in the show hall. For it is repugnant to Christian feeling to have the suffering of our Saviour represented in a spectacle with "a thousand splendid costumes" and "wonderful electric light effects," as the advertisement expresses it. God has given us his word, and we are to read and learn it; whoever does this in the right faith, the Holy Spirit, who always works through this word on the hearts of those who read or hear it, also gives the right teaching and the right consolation into the heart, as these are necessary for blessedness. The life and suffering of our Saviour was not that of a mere man. The holy people of God could not have described it properly if the Holy Spirit had not given them the right words. We do not want to see our highly praised Saviour as men portray him on the stage.

But now this passion play is also represented by the Masons, the Scottish Rite people. They are served by the Moolah Mystic Shrine, the Knights Templars, and other orders; and then the ad goes on to say, "and churches in St. Louis." Our Lutheran churches did not participate, nor did other churches that we know of. For we and other Christians know what Masonry is all about, namely, that it denies the Holy Trinity, the Deity of Christ, and His holy reconciling passion and death as the only Christian hope. So also the play they give is at best only misleading railroading. In the advertisement we still read: "Today the world turns again from the earthly to the spiritual. No man, woman, or child should be without the magnificent spiritual uplift (the tremendous spiritual uplift) of this great performance!" Truly this does not serve to honor and praise Christ.

J. T. M.

Do the astrologers also not sometimes tell the truth? This question has been put to us in a letter enclosed with a very foolish astrological paper containing all sorts of bawdy praises of the art of astrology and the ability of astrologers to divine the future from the stars. The paper claimed that the astrologers who wrote it had told various things about the future that had come to pass just as they had prophesied.

For a Christian, the answer to the above question is not difficult; for he points out from his catechism that only God can communicate to us his divine thoughts and counsels which he has with him. Here the word is true: "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared it unto us," John 1:18. As little as a man by nature instructs the counsel of God concerning salvation, so little does he instruct what else God intends to do with the world. We are all dependent on the Holy Scriptures; beyond them there are no revelations of God. What is vaunted as God's revelation apart from the Holy Scriptures

is the devil's delusion, of which the apostle Paul writes: "Therefore God will send them strong delusion, that they may believe a lie; that they all may be judged who do not believe the truth, but delight in unrighteousness," 2 Thess. 2:11, 12. If an astrological paper is sent to one's house, one should tear it into a thousand pieces, pray an Our Father, and say: "Here comes the devil, who wants to lead me astray from God's word. How busy Satan is these days in tempting men to hell, we learn every day in many ways. God help us against it for His dear Son's sake!"

J. T. M.

The activity of the atheists. In spite of the fact that God is afflicting our country so severely, the godless are not taking advantage of it. Two of the most prominent God-deniers in our country have decided to publish an atheistic newspaper, to be called 77, 6 *The Militant Atheist*. Its purpose is to be that of fighting all religion as well as the worship of God in general, as the name "The Disputatious Denier of God" already indicates. The two editors of the ueuen newspaper are E. Haldeman-Julius and Joseph McCabe, both of whom are notorious as outspoken deniers of God. The two church communions which deny the Trinity and also the Sonship of Christ, the Unitarians and the Universalists, also intend to bring about a closer union of all the freethinking elements in our country, but the former names and institutions are to continue. That is, the unbelievers now in the Baptist, Methodist, Congregationalist, and Presbyterian church communions are to remain quietly in their church communions. The purpose of the proposed union is chiefly to encourage the enemies of the gospel in their unbelief. The harm which unbelief in this form will do is far greater than the attack of use which the two blasphemers above mentioned are planning. These at least are open enemies, while the unbelievers who pretend to be Presbyterians, or anything else, are false prophets in sheep's clothing.

J. T. M.

Abroad.

A testimony for the truth. When the Daily Prizes recently reported that the National Socialist Party, which is currently in power in Germany, intends to make the Church of Germany a handmaiden of the State, our Pretz Committee published a rebuke in the daily papers. Now, of course, one knows from the outset that one cannot believe everything one reads in the daily press. Nevertheless, the testimony of our committee was timely. It denied that the thirty-nine million German Protestants are all Lutherans, since, after the union of a hundred years ago, a number of the regional churches are predominantly Reformed. It was further pointed out that the Lutheran Church of America is really what Luther clearly said it should have been everywhere, namely, a church separate from the state, which holds in the highest esteem the liberty of conscience which it enjoys here. It pleases our flesh, however, to say that there are so and so many - say thirty or eighty million - Lutherans in the world; but this is not true. However, there are millions of Christians in the world who have been greatly influenced in their faith by Luther's church reformation. And there are still thousands and tens of thousands of Lutherans in Germany, that is, Christians who hold to Luther's scriptural doctrine of sole and universal grace and of the means of grace, live by it, and also want to die by it. But it is true that we cannot speak of forty million Lutherans in Germany, for the simple reason that they are simply not there.

are. Immediately after Luther's death, an attempt was made to reform the Lutheran Church in Germany, but the evil trickery of the so-called secret Calvinists did not succeed at that time. What was faithful Lutheran at that time stood up against this corruption of Lutheranism, and out of it came the so important Formula of Concord, a glorious confession, in which also the heresies of the Reformed are masterfully refuted. However, there is something attractive about Calvinism: it is rational and pleasing to the flesh. In this country, too, let us beware of the creeping heresy of Calvinism, especially lest we take in the Calvinistic, rationalistic, and unionistic spirit by reading Calvinistic books.

J. T. M.

The Protestant Church in Poland. The situation of a Protestant church community in a Polish country becomes very clear from a report in the "Lutheran Herald" from your German newspaper "Das evangelische Deutschland". There we read among other things: "Superintendent D. Blau of Posen gave a shocking picture of the situation of the German Protestant population in Poland these days in Bremen. In Poland there are now only 98 German Protestant schools, while in 1925 there were still 646. About 15,000 children are forced to attend Catholic schools. In the best case two religious lessons could be given weekly. The reading books contain only the history of the saints, but nothing about Luther and Wittenberg. The children learn Catholic customs and carry them harmlessly into the families. According to Superintendent Blau, the greatest concern now is for the adolescent generation, so that it may be preserved in the faith of the fathers. Men of all classes are standing together to make reading services possible, so that the organ will not be silenced and the choirs will not be silenced. Poland makes the import of German children's bibles impossible by imposing the highest duty on them as picture books. While the Protestant Church in Poland is thus being pushed back and slowly strangled, 1,500 new Catholic churches have been built there in recent years; an even larger number have been repaired and newly furnished. While Catholic children, like any children attending a Catholic school, are picked up and brought home by school bus, these have been forbidden to German school children."

Thus Rome in her way drives mission wherever she has power in her hands.

I. T. M.

The Pope in other countries. While the Pope is celebrating triumphs in countries like Poland, he is not doing so well in other Catholic countries. To his chagrin, a new penal code has appeared in Italy in which all offenses against the religions recognized by the state - the existing state religion in Italy is the Roman one - are punished by the courts. Protestant churches are thus secured against the fury of the mob, although only the other day the Pope again raised a protest against all Protestant communities in Italy. In Spain the evangelical mission is active as never before. This is due to the fact that the new government does not recognize any religion as a state religion, so that all have the opportunity to spread. Especially the Spanish youth is now very interested in the church with the open Bible. Hitherto the various evangelical groups in Spain have been separate; but they have now united to carry on the missionary work unitedly. In Yugoslavia the Jesuits have had to leave the country. The reason for this was that they could not feel "national" because, as a result of their upbringing, they were only "mechanical creatures" who had to blindly obey the orders of their religious general, who, after all, was only answerable to the

Pope, but that the latter, for his part, pursued only Italian politics. In England the Archbishop of Canterbury refused to take part in the centenary celebration of the so-called Oxford Movement, which is leaning towards Rome, "because the English state church bears not only the character of the apostolic and catholic, but also that of the reformed and Protestant, and the Oxford Movement has from the beginning aimed at destroying the work of the Reformation. Thus, after all, the Pope must put up with manifold indignities. J. T. M.

Bible distribution through the mail. It is strange how in poor, war- and trouble-stricken China the Bible is so much in demand. Last year the British and Foreign Bible Society sold many Bibles, especially in China, and now a missionary magazine reports that the post office there has made a special arrangement whereby the Bible can be carried cheaply and safely by mail. Not only in China proper, but beyond, as far as Harbin in Manchuria, westward as far as Tibet, where hitherto there has been such hostility to the distribution of the Bible, and southward as far as Yunan, wherever there is a Chinese postal establishment, the Bible is being sent safely and cheaply. The paper remarks: "This is, as it were, a wonderful providence of God, that His Word should be allowed to be thus spread in this poor country."

Equally wonderful is the news from Africa brought by a missionary there. He writes: "Our people here always read what they read aloud, as the eunuch from the land of the moors once did. It happens that a circle of people always forms around the readers, who listen devoutly, ask questions and are thus led into the Scriptures. If one person has a Bible, others want to have one too, and so they come to us and ask for a Bible or a testament. In this way God's Word spreads by itself, and often it is a miracle before our eyes how the seed of the Word sprouts in the hearts."

J. T. M.

Review and Outlook.

Through Minnesota and Wisconsin.

Last time I reported something about an old area of our synod in southern Minnesota, in the vicinity of Mankato. But now, since I still had a few days after the synodal conference, I had a larger trip through Minnesota and Wisconsin in prospect, and this trip led me again through a whole series of Lutheran sites to a Lutheran Zeutrum in northern Wisconsin.

How did I come to this? An old friend and fellow student, President H. Daib in Merrill, had already invited me several times to get to know the ecclesiastical area in and near Merrill more closely, and since I did not lack the desire to do so, he had drawn up the whole plan for me. He had asked the Vice-President of his district, Father Schedler, who was a delegate from the Synodical Conference, to take me in an automobile to the northwestern part of Wisconsin, centered on Fall Creek, and then he had informed younger pastors of his district of my trip, who, when I had some stay on the further journey, would pick me up at the stations and give me a few hours of their time until I could travel on. Thus I did not have to worry about any travel plans; everything was well prepared, and I was indeed, as the American politician likes to say, "in the hands of my friends."

Early in the morning we left Mankato, and before sunset we were at Fall Creek. And it was an interesting ride for me in pleasant company; for Vice-

The reason for this is not that there is no parochial school, but that there is a parochial school in places where there is a Christian school. Often, of course, there are quite natural reasons, for example, too great a distance for small children; but often there is a lack of proper Christian education in families, and from this it follows that people are indifferent to a Christian school.

As the public school system in our country has improved immensely in the last fifty years, so have the schools in our synod. Our schools can no longer be compared with those of the old days. Most of them, 912, are eight-grade schools; 16 have even established the ninth grade. Very few schools, 45, do not go beyond the sixth grade; but the conditions in some States, such as Texas, contribute to this.

It is self-evident that no school can exist in our country in which instruction is given only in German. 765 schools are entirely English, and in 411 both English and German are used. Religious instruction is given in 874 schools in English only; in 263 schools it is deemed necessary, owing to circumstances, to give religious instruction in both languages. That these figures given here about the languages are too low is the result of inadequate reporting. It is right that, with a few exceptions, religious instruction should be given in English in all our schools; for our youth still have a long life ahead of them. Many of us old people have often wished that we had learned Bible verses and hymnals by heart in both languages fifty years ago. E. E.

To the ecclesiastical chronicle.

Domestic.

To the good cause of missions. According to reliable calculations, there are sixty-eight million people in this country who do not belong to any church. That is, as Lankenau points this out in the *Lutheran Pioneer*, every other person you meet is unchurched. In ninety-five cities in the United States, each containing more than one hundred thousand persons, there are 17, 500,000 people who are without any church connection. On the west coast of our country there are three cities which alone together number one and a half million people who are churchless. Chicago alone is said to have more churchless people than the combined population of the states of Idaho, Wyoming, Colorado, New Mexico, Arizona and Nevada. This gives us an idea of the high task we have as Christians; for our Saviour still commands us, "Preach the gospel to every creature;" and that the attempt to preach the word of God to these millions of people is not in vain is proved by the fact that there are comparatively few mission plots in our country where we have labored in vain. Often souls are won in a wonderful way in places where they were not expected.

As we wrote this, a new number of the came into our hands, and even a cursory glance at the brief mission news showed how true the sentence just written is. Father W. Stöppelwerth at Lawrence, Kansas, has in his evening services twenty-five Indians from the government school there. From Africa it is reported, "The Africans are showing themselves exceedingly receptive to the Gospel. Their souls hunger for it. I have seen it fill their churches at half past five in the morning." In Detroit last year, Missionary O. Turk preached to 16, 174 persons in the local

Penitentiary. Two new mission posts have recently been established in the Western District, which are very hopeful. They were commenced after first ascertaining by home visits that there were many persons there who were unchurched. The Minnesota District numbers 148 mission posts and preaching places in its district.

These reports could be continued. Now if God gives us his blessing where we preach, may we stand still and slacken in the missionary work? In this country as well as in the heathen countries God shows us by deed that he still wants his word to be preached by us. So then, out of love and thanksgiving to him, we should also present the necessary means so that he can glorify his name through us.

J.T.M.

Our poor. Our highly praised Saviour once said: "You always have the poor with you, but you do not always have me", Matth. 26, 11. Hereby Christ teaches us that it is not by chance that we "always have the poor with us", but that this happens according to God's knowledge and will, as God's Word also teaches: "The Lord makes poor and makes rich; he brings low and raises up", 1 Sam. 2, 7. We write this because in this time of need especially the widows and orphans must feel the impact of the time of suffering, as is also evident from the reports of our feeding and care institutions. We have before us a letter in which the distress of one of our orphanages is described. It says: "Our treasury for current expenses has a deficit of more than three thousand dollars. Since 1931 the gifts have decreased by more than fifty percent. Will you not for JEsu's sake help us in this need?" Similar things are told about other institutions, so that in this time of poverty we truly have the Savior before us with many a petition. It is He, after all, who comes before us in the need of His disciples and begs us for help for the sake of His love. So let us also not listen coldly to the many requests, but with trust in God and in heartfelt love let us help where we can.

J. T. M.

A Schism in the Episcopal Church. Under this heading the daily press reported that Bishop Johnson of Denver, Colorado, had said that there would be a schism in the Episcopal Church in the United States if the "unlawful and uncanonical union services" with other denominations did not cease. Particularly attacked was St. Louis Bishop Scarlett, who recently engaged in services with other churches. As reported in the daily press, Bishop Johnson is reported to have said, "If this practice does not cease, I shall consider it my serious duty to remove it from our church." Upon further explanation, this case specifically involved the confession of the sacraments and the priesthood of the Episcopal Church, which Bishop Johnson explained were being eliminated by the Union services.

Such a condemnation of joint worship services with dissenters in the daily press is so rare as to become "news." So low have the sectarian churches sunk in Christian knowledge that they "pray" and hold "services" not only with dissenters in general, but even with outright scoffers. One can no longer speak of a respect for one's own confessions with them. Every one believes what he will, and lets others believe what they will, and all are Christians! This is such an injustice that it cannot be punished seriously enough; for by it God's Word is reviled, as the confessionally faithful Lutheran Church has ever and ever pronounced it before friend and foe. Where unionism reigns, the gospel of Christ is soon lost.

But Bishop Johnson should now also be consistent and take action against those in his own church who "act contrary to God's Word" and "destroy the faith." In the Episcopal Church there are outspoken Christ-deniers who preach a false gospel, denying not only the doctrine of the literal inspiration of the Scriptures, but also the substitutionary satisfaction of our God-man Savior. Thus the enemy is in our own midst, and must first of all be put out of it.

By the way, the Episcopal Church is against the Union services for quite the wrong reasons. Namely, it claims to have a priesthood that does not exist. According to their false doctrine, preachers are priests by virtue of "episcopal succession," much like the Roman Church claims its preachers are priests. In the New Testament all believers are priests and kings before God, as the apostle 1 Pet. 2:9 teaches, and they administer their spiritual priesthood by "preaching the virtues of Him who called them from darkness to His marvelous light."

J. T. M.

Church and politics separated. In the *News Bulletin* we read, that the pastors of the United Lutheran Church in Syracuse, New York, have recently protested that the association of preachers there is being used to achieve political ends. This protest has found favor in the daily press, and the position of the protesting preachers is highly commended. Among other things we read: "Public opinion among the people expresses an unmistakable counter-current against the mixing of politics and church. The common man in the street, however reluctant he may be to criticize preachers, is not deterred from expressing his opinion in this matter, which is that preachers should not be drawn into the raw and often sordid political arena. The Lutheran preachers who have taken the lead in this movement will find strong support among preachers of other church denominations; for in general no decent citizen, whether he be Catholic, Protestant, or Jew, will disagree in principle with this logical conclusion."

We mention this because we, as citizens of the country, must insist that church and politics remain separate. We object to the state interfering in the affairs of the church; but we must also, on the other hand, reproach church communities that do the opposite, that they should not interfere in state affairs. Wherever this happens, both State and Church will suffer harm. J. T. M.

The Episcopalians and the Nicene Confession of Faith. We had already written the above concerning Bishop Johnson's protest against communion services, when a communication in the daily press came into our hands, which makes our warning against that sect, which tolerates coarse scoffers in its own midst, the more necessary. At the same conference at which Bishop Johnson made his protest against Union services, there appeared an Episcopal preacher who called the old, great, glorious creed of the Christian Church, the Nicene Creed, a "worn-out idea" ("an outworn idea"). The rude scoffer who spoke so shamefully of this creed with impunity was Rev. Wilbur L. Caswell of New York. What he said, according to the press report, was something like this: The Nicene Creed may express what fourth-century Christendom held in matters of faith, but it is most foolish ("preposterous") to identify it with what the Church has believed at all times. The Church, opined

The Church, he says, should have many confessions adapted to all kinds of people, for doctrine means nothing, but the daring adventure of the Church does. We do not want to mention this mocker and his blasphemies of our most holy Christian faith any further.

The Nicene Symbol is one of the main confessions of the Christian Church, emphasizing the divinity of Jesus Christ. There the Christian church confesses: "I believe in one Almighty God, the Father, Creator of heaven and earth, of all that is visible and invisible. And in one Lord Jesus Christ, the only Son of God, born of the Father before all the world, God from God, light from light, true God from true God, born, not made, in one being with the Father, by whom all things were made; Who for us men and for our salvation came down from heaven, and was made bodily of the Virgin Mary by the Holy Ghost, and was incarnate, and was crucified for us under Pontio Pilato, and suffered, and was buried, and rose again the third day according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father, and shall come again with glory to judge the quick and the dead: whose kingdom shall have no end. And to the Lord, the Holy Ghost, who quickeneth, who proceedeth from the Father and the Son, who is worshipped with the Father and the Son, and is honoured at the same time, who spake by the prophets. And a some, holy, Christian, apostolic church. I confess a few baptism for the remission of sins, and wait for the resurrection of the dead, and a life of the world to come. Amen." This highly sacred, genuinely scriptural confession is what one Episcopalian preacher calls a "worn-out idea!" J. T. M.

"Private Interpretations of the Scriptures." We read in a church bulletin that in the American Lutheran Church only one out of every six homes of the members of the congregation ever has a church bulletin to show for it, while in every Catholic home at least one church bulletin is read. In fact, there are so many religious papers in the Roman Church that our complaint, "We have too many church periodicals!" hardly seems justified. Luther wanted precisely the press to be at the service of God. Should it be true that his opponents unlearned the art from him, while we, his disciples, unlearn it? But this only in passing.

In a Catholic paper sent to us, the *Catholic Forester*, there is a page which is virtually used for Luther-baiting. The old lie that Luther is to blame for the fact that there are so many false prophets and sects is warmed up here again and again in a new form. Especially, according to the Catholic paper, this is to blame for the many false teachings, that Luther is supposed to have taught that everyone is allowed to interpret the Bible according to his own opinion. But Luther never taught such a "private interpretation" ("private Interpretation"). On the one hand, he resisted the Pope's attempt to twist the Scriptures according to a false opinion; on the other hand, however, he repeatedly emphasized that the Scriptures are a book that interprets itself, or that we are to understand the Bible as it reads. According to Luther, no man has a right to explain the Bible according to his own understanding, but because of its divine authority he is bound to believe it to the letter. What Luther taught about the Bible was this, "Let nothing be asserted in Christian doctrine which Holy Scripture has not." (XIX, 592.) Again, "Scripture is to be understood as the words read." (III, 21.) Or, "This is the very surest way of inquiring into the sense of Scripture, when by comparing the passages one seeks for the right sense."

(III, 1386.) Finally, "No other doctrine is to be presented and heard in the church than the pure Word of God, that is, the Holy Scriptures." (IX, 87.) He who says otherwise of Luther is telling a falsehood. J. T. M.

The Pocket Testament League. This is the name of a movement in the Luther League within the Norwegian Lutheran Church. The expressed purpose of this league is regular reading of the Scriptures, no matter where one is. To accomplish this purpose, each member carries a New Testament in his pocket so that he can read the Bible in free hours during the day. Attention was called to this movement in other circles also, when some time ago a Presbyterian coach accompanied his ball players on their way to a city where they were to play the popular American game of basket-ball with another team. First, on the bus ride, he noticed some of the young men reading the Bible; later, in the dining room, when he saw others continuing their Bible reading, he inquired a little further and learned the facts. On the Presbyterian the movement made a deep impression.

How far the movement has spread, we do not know, nor do we want to allow ourselves to judge; but one thing should also remain important to us, namely that our children and our young people read their Bible, and not only here and there, but regularly, daily. We want to encourage and encourage them to do this, both in the parental home and in our schools and Sunday schools. We have in mind especially the quiet reading of the Bible in the solitude of one's room, where one is alone with God and His Word. Certainly, we do not want to be ashamed to read the Bible in public, but this may give the impression that we want to show off our Bible reading to the world, as the Pharisees once did with their prayers in the streets. The Saviour's words, "Enter into thy closet, and shut thy door, and pray unto thy Father which is in secret," Matt. 6:6, can also be applied to daily Bible reading; indeed, Bible reading is itself the best prayer, for he who reads the Bible devoutly cannot but pray to God continually and give thanks to Him.

J. T. M.

The lodge system is declining. In the *Lutheran Witness* writes D. Th. Gräbner wrote something on this important subject which should prompt us to oppose the Lodge all the more boldly. Several points are mentioned in the article in question, of which we wish to emphasize three in particular. The first is, that in this country the Lodge no longer finds so much interest among the people as it has hitherto; various circumstances have contributed to make the Lodge lose its attraction among very many. Furthermore, in many other church communities there are quite a number of pastors and laymen who recognize the sinfulness of the Lodge and testify earnestly against it. Finally, not a few Lodges can be found willing to change their rituals so that they no longer cause the offence among Christians which has hitherto been so detrimental to them.

Now this does not mean that the Lodge will completely fall apart and cease to exist. The evil enemy will continue to use this trap in the future to catch and seduce Christians who are weak in knowledge. One thing, however, is proved by experience, namely, that it is not in vain to testify against the lodges. Christians should have no doubt about this, because the word of God is so powerful that it never comes back empty, but does what God sends it to do, Is. 55, 11. But the flesh of Christians is weak and must be made aware of this truth again and again, so that they do not get tired in witnessing and do not slacken in the fight.

This witnessing and fighting is all the more necessary because nowadays

Unfortunately for God, the lodge religion has often found its way into the sectarian churches. For what else is it than lodge religion when preachers deny the divinity of the Holy Scriptures and the atoning work of Jesus Christ? That this happens every day is attested by numerous reports from contemporary history. And that this is so is also due to this circumstance, that the sect preachers themselves join the Lodge, and then proclaim in the pulpit the same false doctrine which they hear in the Lodge hall. Let us therefore continue to testify against the Lodge, as against all that is contrary to the gospel of our God!

J. T. M.

Divorces and birth control. The "Lutheran Herald" reports, "An American physician, Prof. Cahen of Columbia University, has investigated the effect of birth control on the number of divorces. He then published the following data: 'Sixty-three per cent of all divorces are accounted for by marriages without children, twenty per cent by marriages with one child, nine per cent by marriages with two children, three per cent by marriages with three children, and one per cent by marriages with more than four children. It is evident that children are a link between parents and that there is some connection between childlessness and unhappy marriage.'"

This message is important and may give us all food for thought. What is said here is true. There is a certain connection between childlessness and unhappy marriage. The connection is that husbands who despise children and prevent the birth of children thereby transgress God's creative order and incur God's wrath and the accusations of an evil conscience. In addition, they give the devil an opportunity to plague them with discontent and other mischief, so that their marriage falls apart and they have nothing but misfortune and heartache to look forward to.

Of course God wants married couples not only to have children, but also to bring them up properly; only in this way will he place his blessing on a home. This is a serious matter, and every Christian may examine himself and see to it that he is guided in this by God's word and his conscience. J. T. M.

Abroad.

Preachers without profession and candidates. In the synodal report of the Evangelical Lutheran Free Church in Saxony and other states of 1932 we find the following correct remarks about a question that comes up again and again in our circles. Praeses P. H. Petersen said in his presidential report, among other things: "The Synod should realize that candidates may not enter the work of our church until fallow ministerial forces have been hired." And he then reiterated the statement that "vacant forces must first re-enter the work before candidates are called. We cannot afford to let forces that are still capable of work lie fallow."

We add a few announcements from the Free Church. In the report on the theological college in Berlin-Zehlendorf it is announced that the duration of the prescribed studies will be increased from three years to four years. For the time being, "there is no lack of candidates for preaching ministry in our Free Church, and the study of six semesters (three years) is not sufficient, according to our experience, to enable all students to hear every lecture provided for in the curriculum; but a study of eight semesters is already demanded by universities and theological colleges in Germany." In this connection it was also rightly emphasized "that the good education of a pastor is not to be weighed out with gold." Be-

It is also worthy of note that the supervisory authority of the university has decided "to make the reading of the English journals of our brothers in faith in America a compulsory subject for the students", so that every student there, although he will hardly have any reason to make practical use of English, must nevertheless study English for the sake of English-Lutheran literature. How much more necessary it seems that our pupils and students should be able to master German Lutheran theological literature! It has already been reported in another connection that of the candidates who took their exams in Berlin-Zehlendorf, nineteen are in the service of the German and Danish Free Church; one is serving in the Alsatian Free Church, six are working in Poland, five have been called to Brazil and four to Argentina. This shows how even such a small institution serves the most varied circles of our Church. L. F.

A beautiful word. In a notice in the "Luth. Herald" we read: "A remarkable sign that the rule of materialism among the educated, especially among physicians, has begun to waver, are the words with which the surgeon Prof. Schönborn inaugurated a new operating room in Würzburg. He said: "May every patient who comes here bring with him the faith and hope that the God of grace and mercy can and will heal the suffering which is imposed upon him. May every surgeon who takes up the knife do so with the thought of his grave responsibility; and when he has the joy of receiving the thanks of a cured patient, may he be able to give the same answer that was once given by the King of France's surgeon, the famous pioneer in the field of modern surgery, the Huguenot Ambroise Paré: 'I have treated the sick man, but God has healed him.'" This, indeed, sounds very different from the quite foolish and hopeless word of a materialistic doctor who said, "I have cut out many human bodies in my life, but I have never found a soul in them." To this he was quite appropriately answered, "I have cut out many a bird in my life, but have never found a tune in it." J. T. M.

Holy Year. As has already been communicated in these columns, this is a year declared "holy" by the Pope, or a jubilee year, in which "great indulgences of the soul" may be earned by visiting and adoring the "saints" and relics in Rome. However, the Pope's expectations have not been fulfilled; for as yet no great crowds of pilgrims have arrived in Rome; but in the summer this migration is to begin, as the Catholic press writes, so that "the whole world may have blessings from the devotion of the faithful." Well, the world will have no spiritual blessing from the pilgrimages to Rome, but rather blessing and disgrace. The Saviour's word Matth. 15, 9 applies here also: "They serve me in vain, because they teach such doctrines as are nothing but the commandment of men"; and St. Paul writes: "They that deal in the works of the law are under the curse", Gal. 3, 10.

For Lutherans, this year, like every year after the holy suffering and death of our Saviour, is a holy one; for it is sanctified by his dear blood and his delicious gospel, which he has preserved for us, despite all ingratitude, still pure and pure. That we do not wander like the blinded pilgrims to Rome to earn heaven by works is a grace for which we cannot thank God enough. But we should testify our gratitude by proclaiming the gospel all the more joyfully, in spite of the present distress, and by sending our candidates into the field to prepare the way for the word of God. Should we, who are no longer dependent on the

unhappy pope, but be honored by God as lords and stewards, withhold from him our sacrifices of thanksgiving? In the papacy, poor deluded souls make it cost them much to earn heaven; should we, since our Saviour has taken upon himself the "chastity" and now freely offers us heaven, have no love for him to spread his gospel, as he has commanded us to do?

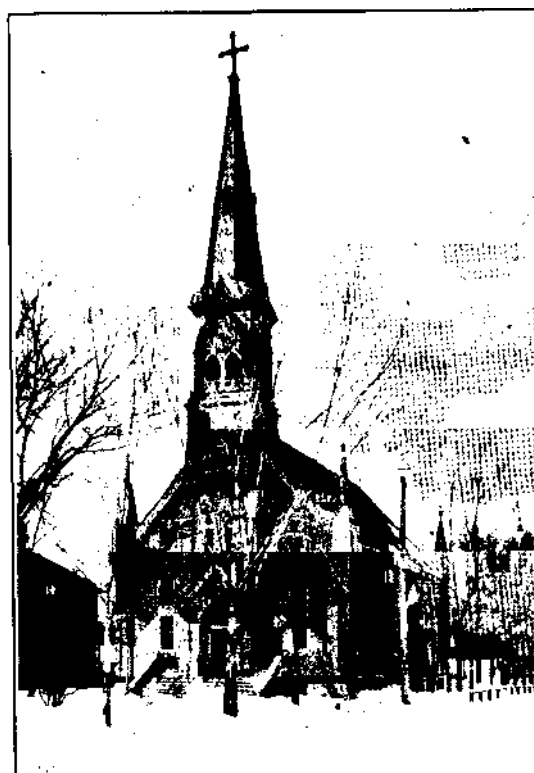
This year we commemorate the fifty-fourth anniversary of Luther's birth. Upon us has come the inheritance of Luther and the Reformation. If we do not cherish this, from whom can this be expected? And if we do not appreciate it, then God would no longer appreciate us either, but would punish us as we deserve. Therefore, for Jesus' sake, let this year be an especially blessed holy year!

J.T.M.

Review and Outlook.

Merrill and environs.

It was an educational, interesting day spent in northwestern Wisconsin, which I reported on last time. And now my way led me farther east to Merrill. When you go there on what is called the Soo Line and the Chicago, Milwaukee and St. Paul railroad, you are again quite confronted with what a Lutheran state Wisconsin is. Nearly every station you come through - and the trains, which were not express trains, but ran quite leisurely, stopped on the way.



St. John's Church in Merrill.
(P. W. Sievers.)

of every station - is listed in our calendar as the site of a Missourian or Wisconsin congregation. And when I did not have a good train connection in Junction City, but had to wait several hours, President Daib, who knows every corner of his district almost like the back of his hand, had kindly seen to it that I got to know the Lutheran area a little there as well.

In memory of D. F. Pieper.

(June 3, 1931 - June 3, 1933.)

On the second anniversary of the death of Prof. D. F. Pieper, we wish to publish a book in memory of this beloved teacher and leader of ours, containing six solid lectures which D. Pieper delivered to delegate and district synods during the last years of his blessed activity. In order to secure a fairly wide circulation for these lectures and to enable quite a number to study them, we have decided to publish them in the English language, not in stiff literal translation, but translated into easily readable, fluent English. This difficult work was entrusted to D. J. Th. Müller, who was for eleven years a colleague and admirer of his former teacher. D. Müller has always devoted much time to the study of D. Pieper's way of teaching in the recital of Biblical doctrines, and during the last few years he has been especially much and assiduously engaged in studying and translating into English D. Pieper's writings in the field of dogmatics.

The book, to be published on June 3, 1933, the anniversary of D. Pieper's departure, will be titled *What Is Christianity? and Other Essays*, and will feature the following papers:

1. *What Is Christianity?* (1902.) (The essence of Christianity.)
2. *The Christian World-View.* (1923.) (The Right World-View.)
3. *he Reconciliation of Man with God.* (1916.)
(Man's reconciliation with God.)
- The Laymens Movement in the Light of God's Word.* (1913.)
(The lay movement ordered by God).
5. *The Holy Bible.* (1921.) (The Holy Bible.)
6. *The Open Heaven.* (1929.) (The Open Heaven.)

It is hardly necessary to remark that this collection of papers is of great intrinsic value, and in view of the fact that these papers are by one of the most eminent teachers of the Lutheran Church of all time, it may be expected that all members of our Synod will be interested in them. This book is eminently suitable for inclusion in public and college and seminary libraries. We sincerely ask the readers of this journal to help us in this endeavor and, above all, to work toward the personal acquisition of the book by many.

The book will contain VIII and 290 pages and will be tastefully bound in canvas covers with gold titles.

Price: P1. 75 postage paid.

To those whose order for this book reaches us soon, we will gladly enclose a complimentary copy of the short biography of D. Pieper's life, which D. Theodor Gräbner published not long after his death. However, we must note that our supply of this booklet is limited.

CONCORDIA PUBLISHING HOUSE

DEPT. B - ST. LOUIS, MO.

Oklahoma.

Favored by fine weather, the Oklahoma District of our Synod held its sessions May 10-16 at St. Paul's Church, Enid. Vice-President F. J. Lankenau was present to represent the Synod. "In his opening sermon he emphasized that according to God's will the present miserable economic situation, as well as all other adversities and disappointments we experience, hold in God's hand for us, for the individual Christians as well as for the Synod as a whole, a great blessing, which God in His great love wants to communicate to us in full measure, and exhorted his listeners to recognize God's goodness and to appropriate the blessing intended for them after all." Praeses Müller said in his speech, "Our faith should be active through love. Love for God and man, for Christ and His Church, should move us to do the works of the Church. The works of the Synod are necessary because of the spiritual need of men. But we are not to drive our fellow Christians at home to these works in a legal way, but in a right evangelical way. This means that the love of Christ or the mercy of God urges us on. On the other hand, we must also beware of the false delusion that we are free either to do or to refrain from doing anything that God has commanded. We are even now subject to the law of love."

We had two teaching lectures, one in German and one in English. The Synod's statistician, Fr. E. Eckhardt, spoke in German. He delivered his lecture freely. In order that everyone might derive the greatest possible benefit from his lecture, "The Glory of This and That World," he gave us all a rather detailed outline of it in German and an almost complete one in English. Thus all, even those who were not so well versed in German, were able to follow his explanations with understanding. He will publish it in print, and many readers should ask him to send it to them.

As on the German lecture, so also on the English lecture, which dealt with the Flood and was delivered by Prof. A. Rehwinkel, a little over an hour was spent each day. In the English lecture we were given a detailed description of the time before the Flood, and shown why the Flood came; but we were also reminded of how things are now in the world, and that the Last Day may dawn at any time. This presentation is to be continued next year.

For the affairs of the Synod, Vice-President Lankenau was given half a stand each day, both in the morning and in the afternoon. Among the many things he spoke about as a representative of the Synod, it is especially worth mentioning that he urgently asked that as capable people as possible be elected as visitators, and he called upon the visitators to take their office very seriously and to hold regular visitations. Above all, however, he warmly spoke to us of the Synod's present need. In a moving way he pointed out the distress our missionaries in India and China would have to face if the Synod had to cut their salaries even more. He implored all the Synod members to report on this in their congregations immediately after their return home and to ask them to offer gifts for the sake of Christ for the work in the Kingdom of God, so that the work of the Lord could continue to flourish.

Since Oklahoma is a real mission district, a great deal of time, almost an hour each day, was spent in counseling about our mission work. Father A. C. Dubberstein, our mission director, reported on the whole area more generally.

and then gave each missionary an opportunity to give details. The work is going on quietly and blessedly, although it is hindered from spreading further by lack of means. But in two places a serious attempt is to be made to begin missions among the Indians.

In order to ensure that all members of the congregation as well as all congregations participate eagerly in the work of the Lord, a new order has been introduced. Two members of the congregation are to be assigned to the finance committee from each visitation district. Their task is to find out how much a congregation can contribute to the work of the Kingdom of God, and then to help make it happen. This is to relieve the visitator of some of his work and to help the pastor.

Three synodal services were held. In the pastoral service K. Frese preached, and K. H. Schaaf made the confessional address. On Sunday morning Father A. Lobitz preached in the German service, and Father C. H. Bensene in the English. In the two latter services the large church was crowded.

The pastor and congregation at Enid took great pains to provide the best hospitality not only for the synod members but also for the guests. The Synod acknowledged this, and by rising, expressed their heartiest thanks to the congregation. - It should also be mentioned that all the pastors, teachers and vicars of the district attended the meetings and almost all the congregations had sent representatives. - Although there was a great deal of other business to be transacted, everything was done in good time, so that the Synod was able to close at the appointed time with the singing of the hymn "Ach bleib mit deiner Gnade" ("Oh stay with your grace"). A. Lobitz.

Of our schools and educational institutions.

Candidate dismissal and seminary closing in St. Louis.

This issue of The Lutheran is just going to press after the end of our academic year. From May 31 to June 6 the final examinations of all students of the three classes took place. On the latter day the members of the middle and lowest classes were dismissed for the holidays with a final devotion. The members of the lowest class will return to our institution next September. On the other hand, the members of the middle class will again be forced to suspend their studies for a year, in accordance with the Synodal decision of 1932, partly so as not to increase the number of available candidates by another 150, and partly because of the lack of necessary living and sleeping quarters for the students; in any case, we will have about 430 students in the institution again next year, and could in no way accommodate the 150 students of this year's middle class in our rooms.

However, we sincerely hope and desire that as many members of this middle class as possible will find ecclesiastical activity during the coming school year, in accordance with the resolution of our Synod that all our students, before entering upon the ministry, shall serve one year as vicars. They may very well render appreciative assistance and valuable service to pastors and congregations, by helping out in preaching, by manifold activities in youth instruction, and by missionary visits at home and in the neighborhood; and we heartily request all our pastors and congregations to pave the way for them to render such services as much as possible. It has been urged upon them not to look to higher reward, but to look upon the coming year as a year of training.

Our candidate class, with some disappearing

The following sixty-three members are members of the following church, which is made up of only those who were vicars last year:

R. R. Arndt	C. J. Hennig	Amos A. Schmidt
C. R. Baron	B. G. Hoffman	Arnold W. Schmidt
I. H. Baumgärtner	T. E. Hölter	E. P. Schmidt
F. E. Bölter	W. Huchthausen	H. W. Schmidt
E. Büschen	R. A. Jargo	T. W. Schröder
L. F. Bregitzer	E. A. Krause	H. J. Schulenburg
H. Burkart	A. J. Kretzschmar	A. J. Schulz
B. Claus	L. R. Larsen	A. C. Sea hare
T. Coates	E. T. Leakage tape	V. M. Selle
H. E. Dederer	W. B. Maring	I. E. Simon
M. C. Duchow	G. T. Naumann	W. G. Stallmann
T. J. Eickelberg	O. E. Naumann	G. L. Steinbeck
L. E. Eickhoff	C. F. Nitz	E. L. Stümpfig
I. Fabry	G. Oldsen	R. F. Surburg
L. J. Fox	W. Otten	S. M. Tuhy
R. W. Götsch	M. A. Porath	W. A. Uttech
W. H. Grothe	R. H. Rådeke	T. Urban
H. D. Hagemann	F. H. Reith	H. C. Böge
E. H. Hartman	L. E. Ruble	M. J. Birdcatcher
P. F. Hartmann	J. A. Schabacker	T. A. White
N. M. Hatred	E. K. Scherer	A. Wittrock

Candidates Fabry, Tuhy and Urban are from the Slovak Synod, candidate Jargo is from the Norwegian Synod, all others are from our Synod. A solemn farewell service was held for these our candidates on June 6 at Trinity Church here, the mother church of all St. Louis parishes. Mr.

E. Seuel, the parish organist, played the organ, and R. H. C. Meyer, the local pastor, provided the liturgy. The large festive assembly sang the appropriate chorales "Holy, Holy, Holy, Lord God Almighty," by Neginald Heber, "God of the Prophets, Bless the Prophets' Sons," "Ein feste Burg ist unser Gott," by Luther, and "Nun bitten wir den Heiligen Geist," also by Luther, and the choir of parochial school children sang appropriate pieces. Rev. M. E. Reinke, of LaPorte, Ind. preached the sermon, on which he based the scriptural words of Christ crucified, and the writer of these lines then dismissed the candidates in the name of the faculty for appointment to the sacred office of preaching. As always at this closing ceremony, the house of worship was well filled, showing the interest of our St. Louis congregations in their institution and its students. Among the guests were also a large number of the parents, relatives and friends of the candidates who had come here from out of town for this celebration.

On June 7th in the morning the academic closing ceremony took place in the auditorium of the seminary, which was also, as usual, well attended. Teacher Wismar played the organ, the congregation sang the songs "Send Thou, O Lord, to Every Place", "Wir glauben all' an einen Gott" by Luther, "Guide Me, O Thou Great Jehovah", and a small student choir sang a choral piece, D. Th. Engelder read the Scripture passage and spoke



This year's class of candidates at our seminary at St.

Louis.

the prayer, the writer of these lines gave the closing address to the candidates, in which, in connection with the forthcoming 450th anniversary of Luther's birth, the Reformer was presented as a model for candidates for the holy office of preaching in his religious certainty, in his faithful conduct and in his great selflessness. H. C. Fritz distributed the diplomas of the candidates with a short speech, Prof. W. G. Polack gave the blessing, and the celebration was concluded, as on the previous evening, with the words of the old, well-known doxology "Praise God from Whom All Blessings Flow" by Thomas Ken.

A good innovation, which was generally appreciated, was that after the ceremony the candidates, their relatives and friends who had come to the closing ceremony, and the members of the faculty and their wives, had lunch together in one of our beautiful dining rooms. About 170 guests besides the candidates were present. The good thought originated and was carried out by the local Women's Association and its special committee (Students' Welfare Committee), which has taken a special interest in our institution.

But what will become of our candidates? Will they all, or at least the majority, receive the same professions? It is not yet possible to say. The distribution of candidates by our district presidents will not take place until July 19 and 20 in River Forest. What are the prospects? We would like to say the following about that today. Last year, after the permanent appointments and temporary appointments received had been distributed, there were still 110 candidates available. Of these, a large number received either permanent appointments or temporary appointments during the year. About twenty were still available at the end of May. To these must now be added the sixty-three candidates of this year, and about twenty-five candidates from Springfield, and also quite a number of the candidates of former years, who during the past year had found only temporary employment, or had continued their studies in other institutions. Their exact number is not yet known to us. But from the numbers given it is evident that in this year's distribution of candidates not all will receive a profession; for the vacancies which arose in the course of the past year and the newly founded missionary posts have been filled in the course of the year mostly in the same way. Owing to the generally known present condition of the treasury, most of our Missionary Commissions are unable to open new Missionary posts, though opportunity abounds. And our Heathen Mission Commission does not dare to send out new workers until the situation has improved. We would also like to add that in many places special efforts are being made to open new fields, especially to enthuse our Christians even more than before for the holy missionary cause and to induce them to make willing and abundant sacrifices. Individual Christians will also be approached to receive a missionary on their own, as is already happening in many other circles. So let us all work and labor as long as it is day; the night will come when no one can work.

And we can also say this: Our candidates and students also feel the seriousness of the times and are therefore also anxious on their part to serve the mission as much as possible. The Student Missionary Society of our Seminary looks back on the most successful year of its existence. 246 students were members of the association, and from next year on this will be a matter for the whole student body. Our students have preached and ministered in no less than eighteen different public institutions under the direction of a member of the faculty and under the supervision of the city missionaries.

The Spanish mission which they have undertaken among the Mexicans and Spaniards residing here has prospered to such an extent that one of our candidates, who is proficient in the Spanish language, will be appointed to this work by the Missionary Commission of our Western District. Moreover, members of the Student Missionary Society have been preaching regularly to hundreds of hearers in the middle of the city in the place for homeless men, which is maintained by the city, and some hearers are now under the instruction of one of our city missionaries. In a (one might almost say) masterless city area on the Mississippi River, where poor people have knocked out shacks for themselves, our students have also preached and ministered regularly, and have had success in this so-called "Hooverville Mission" as well. Our pastors and congregations here in St. Louis have often made use of our students in order to have their areas precisely searched (canvassing and follow-up work). And now we would like to emphasize that our candidates and also the students of the second year, who, as already mentioned, have to miss a year, can very well be used for such and other church work elsewhere. Should there not still be some place, some opportunity, where we could preach the Word? We again urge this very matter, the employment of candidates and students, upon our pastors and congregations. How can we and do we want to answer for it before God, if we do not make every effort to put the forces at our disposal into the service of the church?

L. F.

Our anniversaries.

The close of the academic year at our St. Louis Seminary also commemorates those who were discharged from our institution into the sacred preaching ministry fifty years ago and five and twenty years ago. In 1883 there were twenty-four candidates, twenty-one from our Synod and three from the Norwegian Synod. Of these twenty-four candidates, five are still in the service of the church, Prof. M. J. F. Albrecht at our college in Milwaukee, Rev. O. Clöter at Vernon Center, Minnesota, P. P. Luecke at Chicago, P. C. Schubkegel as missionary to the deaf and dumb at St. Louis, and D. O. E. Brandt as theological professor at the Luther Seminary of the Norwegian Church in St. Paul, Minnesota. Three of the former candidates are living in well-deserved retirement, Rev. W. Hüsemann at Atascadero, California, Rev. Theo. Kohn at Chaska, Minnesota, and W. Schuft at Fort Wayne, Indiana. One retired from the preaching ministry a number of years ago, and the others have entered into the rest of God's people.

Twenty-five years later, in June 1908, forty candidates passed their examinations and entered the preaching ministry. Of these, four have died, some have retired from the preaching ministry, but the great majority are still in the blessed service of the church. L. F.

The power of Holy Communion in adversity and death.

When in the summer of 1526 the plague also came to Wittenberg and the whole university fled to Jena, even the city pastor, D. Justus Jonas, after one of his sons had died, moved away, D. Luther remained alone at his post. Luther remained alone at his post, going from house to house to the sick, comforting them with God's Word and strengthening them by Holy Communion. Although Luther's own house had become a hospital, and the waters of affliction often beat down upon his head, he only emerged from the time of this affliction the more faithful.

To the ecclesiastical chronicle.

Domestic.

Mission Work in Alberta. This year's confirmation class at Grace Mission in Edmonton, Alberta, included the son, mother and grandmother from one family. The grandmother was born in Wales, Great Britain, in 1867. Three students, two from the college and one from the local university, were first baptized at this celebration. The grandmother has been absent from only one of our services during the past twelve months.



A confirmation class in Edmonton.

Grace Mission holds its main services in a centrally located funeral home. With God's continued blessing we hope in the future to come into possession of a centrally located church also. H. J. Böttcher.

The Emergency Collection. It is very gratifying to see that the Emergency Collection for the Synodical Funds, which was started last fall, is still continuing, and that even some who were not expected to participate are doing so. Recently the students and pupils of our teachers' seminary at River Forest sent in \$35 as their contribution, noting at the same time that the collection would continue until the end of the school year. Since then, P51.50 has been received for the same purpose from the students of our Springfield Seminary. The students of our St. Louis Seminary already collected last fall, when the collection was in progress, and raised the sum of P120 for this purpose. If only all of our congregations would have participated or would now make up for what they missed!

How much can be achieved was recently demonstrated to us again when we heard that a single congregation, albeit a large one, had raised more than a whole district, although the district was twenty times larger in communicating members than the congregation in question. And though there is a great diversity among the congregations of a district as regards efficiency and willingness, there is always such a diversity among the individual members of a congregation. But if all the members of a congregation and all the congregations of a synod take part in a work, as their membership in the congregation and in the synod makes it their duty of love to do so, the goal which has been set will also be achieved. It is in this that one perseveres with entreaty, exhortation, encouragement, and enticement. L. F.

P. G. A. Gullixson † Blessed in the Lord, Fr. George Albert Gullixson, a man also known in wider circles, died in Chicago on May 22.

to our Synod well known theologian of the Norwegian Synod associated with us in the Synodical Conference. He was born in Bode, Iowa, December 19, 1866, had studied at the Luther College of the old Norwegian Synod at Decorah, Iowa, and at their Luther Seminary at St. Paul, Minnesota. From 1893 to 1902 he was pastor of Norwegian congregations in and near Beloit, Wisconsin. In the latter year he became pastor of St. Paul's Norwegian congregation in Chicago, which he served until his death. But he also rendered appreciative service to both his former and his later church body on many a committee, was for a time the editor of the *Lutheran Sentinel* of his synod, and from 1922 to

1926 its president. He has repeatedly represented his synod on special occasions, such as at the dedication of our seminary and on committees of the synodical conference. His son studied here in St. Louis, and when he left the institution two years ago, he visited here for the last time. Two years ago he had to undergo an operation, and at the beginning of May another very serious operation, which at first was favourable, but the consequences of which brought about his death. He was a conscientious and energetic pastor, who stood earnestly and resolutely for the truth of the divine word and the Lutheran confession. He is survived by his widow, Amanda, nee Olsen, two sons and three daughters, also by his aged mother. One son and one daughter preceded him in death. At his funeral on May 25, Dr. S. C. Ylvisaker preached the memorial sermon, and D. F. Pfotenhauer represented our synod in a shorter address. May his memory remain in blessing! L. F.

Repentance and forgiveness of sins. Our Saviour put these two things together in his conversation with his disciples when he told them, "Thus it is written, and thus Christ must suffer and rise again from the dead the third day, and preach repentance and remission of sins in his name among all nations, and must stand at Jerusalem. 24, 47. What Christ said then is still true today: we Christians are to preach repentance and forgiveness of sins in his name among all nations. For this purpose our Synod and all our Synodical work exists, and that is why this work is so extremely important. On the preaching of repentance and forgiveness of sins depends the salvation of the world. If repentance and forgiveness of sins are not preached to sinful men, they cannot be saved. With the preaching of repentance and forgiveness of sins, therefore, our highly praised Savior has placed a glorious treasure in our hands, which we must not lay aside. If we were to say that we are now too poor, or that we are tired of preaching repentance and forgiveness of sins, we would be despising Christ's holy will and trampling on his word. Then it would soon be the end of our church, for then the Saviour would come and cast away our lampstand. A church that will no longer witness, no longer proselytize, no longer pray, and no longer give, is an apostate church that God will not suffer. In view of the fact that so many willing candidates for preaching and teaching positions are now available to us, and that missionary doors are being opened to us everywhere, should we not all deeply lament the fact that a crushing burden of debt rests so heavily upon us that our kingdom work is hindered everywhere? It is true that God has put us under restraint, that he has laid upon us manifold bodily hardships; but is it really because of this that we are all in such need that we are on the verge of bankruptcy?

Truly, let us apply the chapter "Repentance" to ourselves as well. Let us repent of the fact that we have been

We should also pray with all our hearts: "Lord, do not judge your servant," and we should pray with all our hearts: "Lord, do not judge your servant. This time of need should above all be a time of repentance for us, in which we pray from the heart: "Lord, do not enter into judgment with your servant!" Ps. 143:2. God has yet left us His pure gospel, and this proves that He still offers us forgiveness of our sins. Our Saviour will graciously forgive us that we have also been so slothful in his work; he will continue to shine his countenance of grace upon us. Should we not therefore promise him all the more cheerfully that we will awake from our sleep to do his work much more diligently than has been done hitherto? "Repentance and forgiveness of sins!" J. T. M.

The spiritual dangers of unemployment. Under this heading the "Messenger of Peace" deals with this important subject, which should be of concern to all of us now that so many are without work and earnings. A few sentences from the article in the above paper may be of use. We read, "The economic misery which, as a result of unemployment, afflicts so many of our fellow-citizens, must go deeply to the heart of every sympathetic man, and inspire him to warmly endorse every measure which promises relief, and to make the sacrifices which will serve to alleviate the distress. As Christians, however, we still have a special duty at this time. We know that the dangers which threaten the spiritual life of the unemployed are even more ominous than the economic misery itself. Economically, most may recover when times get better, but the damage to the inner life will not be repaired. They will continue to have an effect for a long time to come, and will bear pernicious fruit. He must indeed have a strong character who does not finally wear out after months or years of vain search for work opportunities, whose soul forces do not slacken, who does not lose the joy of creation. How easily it may come about that he is indifferent to everything, that he cares little whether he can provide for his own or not, that he loses the joy of enterprise and gives up striving. Many a one finally believes that he can get by without work, and gets used to others taking care of him. Adversity teaches us to pray, as the saying goes; but adversity is also a temptation. When it lasts so long that it seems as if all trust in God is in vain, it easily leads to unbelief, especially when the helpless man is embittered by the hard-heartedness and unkindness of some professors of the gospel. Adversity drives many to God, but it also drives many from God. In the face of these dangers to the soul, the Church has a special opportunity to exercise Christian charity, and therefore has a special duty."

So much from the article. The writer gives another hint in the following: "It would be a blessing for the unemployed if, in addition to church services and club meetings, they had the opportunity to spend their leisure time in a place where it is comfortable, where they can socialize freely with others, where they can read, converse pleasantly, learn something, use their special gifts to make useful things, but above all where they can be under wise supervision and where they are met with loving benevolence. Many more could be added to these words. It is important to help wherever one can.

Here in St. Louis the Lutheran Laymen's League has established an office for the unemployed, and has succeeded in providing work for some. Whether this could be done in other cities we cannot decide; but one thing is certain: we Christians can help our suffering brethren in these sad times.

not leave us without advice, help and comfort. Let each one therefore consider how he can practice Christian charity. God admonishes us to do this when He calls out to us: "Take care of the needs of the saints!" Rom. 12, 13. J.

T. M.

Lutherans in New York. The *News Bulletin* of the National Lutheran Council has published a report of the various confirmation services held in New York last Palm Sunday. The bulletin shows, among other things, the strength of the Lutheran Church in New York. What a power it would form if all the synods were united in doctrine and practice, stood entirely on the ground of Scripture, and waged the right spiritual warfare together against the sectarianism of Papism and Calvinism! Of the five hundred Lutheran churches in New York and vicinity, one hundred and fifty confirmation services were held, at which 3,026 youthful and elderly confirmands were received into the respective congregations as members entitled to the Lord's Supper. Of these churches, ninety-five belong to the United Lutheran Church; to which 1, 899 children and young people and 335 adults joined by confirmation. In the thirty-seven, congregations of the Missouri Synod, 548 children and 53 adults were confirmed. We will not mention the other Lutheran congregations, because their number in New York is small.

But what a vast mission field is a city like New York, and how many mission opportunities are not to be found in other large cities of our country! Truly we have no cause to pause in our missionary work and lament, "There is nothing more to be gained!" Our whole country is a ripe harvest field into which we should send reapers.

J.T.M.

What is Christianity based on? During the Passion season here in St. Louis, a preacher from another church fellowship preached on the theme that Christianity is founded on friendship. This pastor also managed to base his "Good Friday Sermon" on the words of Lincoln, which he inculcated in his famous Gettysburg Address to his contemporaries, in front of a large crowd in one of the local municipal theatres on Good Friday. So it was not God's word, but man's word, that was the object of consideration for this free-minded orator. Thus we understand why he was able to preach to the world the delusion that Christianity is based on friendship. To give this delusion a Christian veneer, he quoted the words of the Saviour, "Ye are my friends," John 15:14, but forgot to add the words, "if ye do whatsoever I command you." These are important words that today's modernists intentionally omit. Christ did, however, call His disciples friends, and everyone who believes in Him is also His friend. But now this does not mean that friendship is the foundation of the Christian faith. The same disciples to whom the Saviour said, "Ye are my friends," had not long before made the glorious confession, "O Lord, whither shall we go? Thou hast words of eternal life, and we have believed and known that thou art Christ, the Son of the living God," John 6:68, 69. Because of this testimony of Christ they were disciples and friends of Jesus. Their Christianity was not based on the fact that they had been so long with Jesus in good and bad days, but on the fact that through the illumination of the Holy Spirit they recognized and confessed Christ as their divine Saviour.

Even today, all Christianity is based on the fact that we have a God-human Savior to whom we cling in faith. We are Christians inasmuch as and because we rely on

Christ our hope in life and in death. To put it briefly, the gospel of the grace of God in Christ Jesus is the foundation of our Christianity, and whoever does not accept and confess the gospel in faith is not a Christian, even if he calls himself a Christian a thousand times. Of His disciples Christ says: "If ye continue in My sayings, then are ye My true disciples, and shall know the truth, and the truth shall make you free," Joh. 8, 31. 32. J.T.M.

The Roman Church and its Abuses. In an article in the Roman newspaper *Columbia*, a Jesuit writes at length about "The Catholic Church and Abuses". This is a chapter that often appears in Roman papers; for those who know to some extent the history of the Roman Popes who have filled the world with their abominations understand well that Catholic writers think it necessary to defend their Church. So does this Jesuit. He consoles his own by saying that, although the Roman Church is the one holy Christian Church, it nevertheless has no promise from Christ, that no sin and shame can occur in it. One statement is especially significant. It reads thus: "Jesu's religion is no guarantee against sin and offence among its followers. Christ himself had to experience that the conduct of many who followed him contradicted his teaching and his example. Jesus gave his church a guarantee against false doctrine, but he never promised that its members would be without sin. Yet this promise he has given us, that in spite of all sin and disgrace, his church will always teach the right standards of faith and life, and so remain until the end of the world."

We cite this saying on the one hand because it is quite misleading, and on the other hand because in this 450th commemorative year of Luther's birth we want to remind ourselves of what Luther's church reformation was all about. Many times Roman writers blame Luther for "leaving the Roman Church," although the exact opposite is true; for we know that Luther was excommunicated and expelled from the Papal Church. The Romans say that Luther should have remained in the Church and reformed it, in spite of the great annoyance given by the Popes. But there is one thing they forget, and that is that Luther's first concern was not with life at all, but with the doctrine which the papacy led. Luther sharply rebuked the ungodly life of the popes, but he declared the pope to be the antichrist because he falsified the gospel, stole the Bible from the people, and denied Christ's merit. This was the great matter at issue in the Reformation of the Church. Luther accused the pope of two sins above all others, namely, first, that he suppressed the Bible, and second, that he condemned the doctrine of Scripture of the justification of a poor sinner by grace alone through faith in Christ. The Roman church has no promise of Christ at all, precisely because it reviles his word. It is antichristianity, and that is the great antichristianity, which does dishonor to our Savior. We must not, therefore, be misled in our judgment of the Pope by the clever words of the Jesuits. J. T. M.

Abroad.

On the ecclesiastical situation in Germany. Elsewhere in today's issue, the "Lutheran" brings a special article on the present ecclesiastical situation in Germany, which interests the widest circles. Instead of writing an article myself on the basis of the often inaccurate, at least incomplete, information we have received.

In view of the constant, sometimes biased reports in the newspapers and church magazines, we turned to Rector M. Willkomm, the director of the theological college of the Free Church in Berlin-Zehlendorf. He has been following church events very closely for years, and is also familiar with American church conditions, having studied at our St. Louis Seminary from 1895 to 1898. Precisely because of his position at the college and as a result of his residence in Berlin, he is able to follow the course of events, but he has also submitted his article to the president of the Free Church, P. P. H. Petersen, who also studied here in St. Louis, from 1900 to 1903, and to his colleague, D. P. Peters, who comes from the Wisconsin Synod. We were anxious to give our readers a somewhat more accurate, reliable view of the present ecclesiastical condition of Germany. The further development of ecclesiastical matters will be reported later. L. F.

Richard Wagner. No sooner had the world finished with the Goethe Jubilee than it celebrated the Wagner Jubilee. The world may well do so. Goethe was a great poet and Wagner a great musical artist. But neither Goethe nor Wagner was a Christian, although Goethe said many a beautiful thing about the Bible and Wagner drew many a thing from Christian sources. We find a correct judgment of Richard Wagner in the closing sentences of an article on the great musical poet which appeared in the "Apologist." There we read, among other things: "Wagner's Christ was not the Christ of the Gospels. His art is glorious, but not Christian. Its doctrine is false. All the thrills of delight that the performance of his works can give us cannot blind us to this. We must not make individual utterances or outbursts of a man in an irritable state the matzo of his character. Yet such occasionally give a glimpse into depths that are present but well concealed and veiled. As such a glimpse, one is painfully touched by the harsh words with which Wagner, in his old age, cast off a venerable preacher at Bayreuth, who, in conscience, wished to call his attention, in a friendly, pastoral manner, to the untenability of his religious judgments. Wagner brusquely rebuffed him. And when the preacher, at the very ungracious parting, said that he hoped that, in spite of all his divisions with the master, he would see him again in heaven, Wagner snapped at him: 'In hell for all I care!' He did not allow himself to be instructed, not even by the highest authority of Holy Scripture. He placed himself above, not below, divine revelation. But what he did not find himself, he could not show others the way to. Great as the 'Lion of Bayreuth' was as a creator of sound, in his morals and in his religion he was unfortunately a shining will-o'-the-wisp that shines, but cannot show the way out of the swamps of half-truth and half-morality to the truth that sets free. We must reject his 'Christianity'." "

It is very sad that so many "great men," to whom God has given such glorious gifts, have spurned the greatest treasure, the "good part." But we Christians must not be offended by this; for what St. Paul writes remains eternally true: "Consider, brethren, your profession: Not many wise according to the flesh, not many mighty, not many noble, are called; but whatsoever is foolish in the sight of the world, God hath chosen to put to shame the wise; and whatsoever is weak in the sight of the world, God hath chosen to put to shame whatsoever is strong; and what is base in the sight of the world, and what is despised, God hath chosen, and that which is nothing, to bring to nought whatsoever is, that no flesh should glory in His sight," I Cor. 1, 26-29.

J.T.M.

Free church work in Denmark.

The Free Church work in Denmark has not been reported on for some time now, and someone might think that our work there has perhaps ceased. But this is not the case at all.

The Danish Free Church was founded as a congregation in Copenhagen in 1855. The founder was Rev. N. P. Grunnet, born February 19, 1827, died January 13, 1897, and for forty-two years was pastor of the Evangelical Lutheran Free Church in Copenhagen which he founded. During the forty-two years the congregation, which originally numbered about twenty persons who had left the Danish national church, grew not only in Copenhagen and the rest of Zealand, but also on Funen, Langeland, in



Martin Lutheran Church in Copenhagen, Denmark.

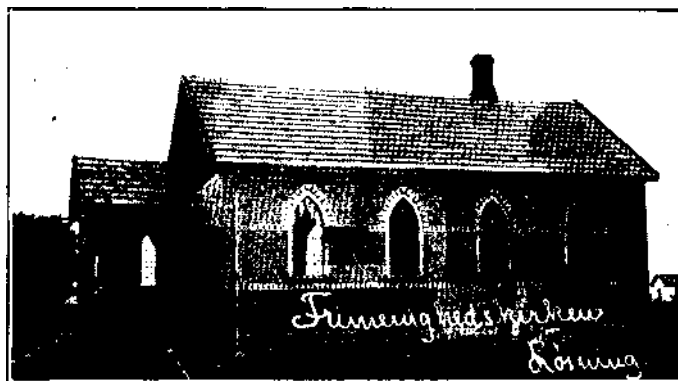
In the beginning, persecution threatened with hatred and cunning to destroy the cause of the Free Church, which had been started in the name of Jesus through prayer and obedient submission to God's Word. This good cause must by no means be thought extinct; it has only entered another stage, and now appears in a different form. In addition to other difficulties, the initial persecution was accompanied by external poverty, so that the words of the apostle Paul in 1 Cor. 1:26, 27 are appropriate: "Not many wise men according to the flesh, not many mighty, not many noble are called, but what is foolish in the sight of the world, that God has chosen". Where was the money to be got for church premises, the pastor's salary, and the other necessities? That was a difficult question then; and it has remained a difficult question all through, though the circumstances are different now. Our fellowship has now grown larger instead of being vanishingly small; instead of being half-hidden in a simple, poor apartment in Copenhagen, it now has its own church and is spread out over the whole country. It was said then, 'Pray and work,' and that injunction is still true of us all today. We were few, but we were one; we asked, and God heard us; we complained to him of our need, he knew it before; we asked for protection against our enemies, he knew them already and had remembered their names. We asked him to keep his holy word and his dear sacraments unadulterated among us, and he kept watch, so that though many fellow-combatants have passed away in these years in: HErrn have fallen asleep, yet the foundation on which



P. N. P. Grunnet, the founder and long-time pastor of the Free Church congregation in Copenhagen.

Jutland and on Bornholm. In Copenhagen, St. Martin's Church was built in 1877. This name was given to it because, as it says in the document placed in the foundation stone, "in this place the Gospel is to be preached in accordance with the doctrine of the Evangelical Lutheran Church". This has also been done since. In this church, which has about 300 seats, the annual "Kirkemøde" (church meeting) of the Danish Free Church has also been held. In 1882 the Danish Free Church came into connection with the Saxon Free Church, and through it with the Missouri Synod, which in the many years since has thankfully supported the Free Church cause in Denmark, so that it has been made possible for the co-religionists in Denmark to this day to keep their Martin Church and always have the preaching ministry in their midst. I can testify from my own twenty-five years' experience in Denmark that the many old members whom I have buried have passed from this world in confident faith. The blood of the Lamb of God was their comfort.

On the occasion of the twenty-fifth anniversary of the Lutheran Free Church in Denmark in 1880, the founder wrote



Free church chapel in Lösning, Jutland, Denmark.

built the church, is the same, and will remain the same until the end of days, if we leave the leadership of our fellowship to the Lord, and we all bow to him in humility and obedience."

At present two pastors are employed in our church work in Denmark: P. J. Nielsen in Copenhagen, who also serves the congregations on Funen and Langeland, and Th. Willkomm in Hadersleben, who also serves the congregation of Lösning, and in addition the congregation in Flensburg, Germany. The latter had until recently a parish office of its own, but owing to the great scarcity of funds and lack of visible missionary facilities in Flensburg, it was merged with that in Hadersleben. Thus the work is properly distributed in the northernmost post of the Lutheran Free Church in Saxony and other states, to which the Danish congregations have belonged since 1911. For one pastor the work in Denmark, which extends over the whole country, would be too much. Do not be deceived by the small number of souls in the Danish congregations, 200, but remember that in the beginning there were only 20, though once there were more. In heaven it will be revealed how great is our harvest in Denmark.

J. M. Michael.

Of our schools and educational institutions.

Springfield.

Our Springfield Seminary held its closing ceremonies on June 11 and 12, and on the 13th the student body was dismissed. On Sunday evening Father A. E. Möbus of La Grange, Texas, preached the sermon at Trinity Church, and at the closing ceremony on Monday evening Prof. W. H. Behrens delivered the address, and President H. A. Klein presented the candidates with their diplomas.

Twenty-one candidates have graduated from Springfield. Their names follow:

F. BartlingF	. HillR	. MüllerR	.
	Threinen		
R. BeiselH		KaasE	. RungeE
	Urbahns		
H. BernhardtA	. Kaltwasser W. Schiebel	P. Voigt	
H. BrammeierL	. KlugL	. SpilkerF	.
	Voigtmann		
H. GurneyE	.	KruseW	. StreicherE
	White		
R. Hartfiel			

Twenty of these candidates are from our Synod, and will make themselves available to our Distribution Commission, which will meet in July. One, W. Schiebel, is from the Wisconsin Synod and is taking a temporary appointment in the Negro Mission in St. Louis.

Praeses Klein still makes the following announcements about our Springfield institution:

"We had quite a pleasant school year. The conduct of the students was good, and the health of the same may be said to have been good throughout. There were 112 at the Institution, and 25 served as Vicars, all from last year's middle Seminary class. In this year's middle class, our vicar class, we have only 15, and two of these belong to other synods, so that actually only 13 are available to us as vicars. Five requests for such have reached me so far. Inquiries concerning conditions of admission for next autumn are constantly coming in, and I have already received one request for admission.

"We have divided the teaching subjects of the blessed D. Wessel among us, and for the time being no successor will be appointed for him under the present circumstances. Admittedly, some of our professors are quite burdened by this, and how long they can carry the load remains to be seen.

"It should also be mentioned that one of our this year's

Candidate, L. Klug, has received an appointment from the Commission for South America and will follow it up. At the end of June he will travel to Brazil via Germany. His parents died last year in quick succession, and he now intends to use the inheritance he has received to pay for his trip to Brazil, and also to maintain himself there for a year. Certainly a creditable help to our mission in Brazil in these hard times!"

In all our other institutions the end of school has now also taken place. Our St. Paul's College in Concordia, Missouri, celebrated its fiftieth anniversary at the end of the year, as already reported in an earlier issue of The Lutheran.

During the holidays, quite a number of the professors at our institutions are engaged in further studies at various universities in our country, in order to further educate themselves in their subjects or to acquire academic degrees for which they have already been engaged in preliminary studies for several years. The latter is important if one or the other institution is to be recognized by the state or by an association of higher educational institutions. Such studies are made possible for thirteen of these professors by financial aid from the Postgraduate Home Society. The generous lay members of our Synod, who have been promoting this work for twelve years now, and have assisted a large number of our professors to such further study, continue their work in these trying times. They do it out of love for our Church and for its institutions.

L. F.

To the ecclesiastical chronicle

Domestic.

Mission in the Mountains. Some time ago we reported in the "Lutheran" of a mission in the mountains of one of our eastern states, in an old neighborhood where various churches were vacant and the people left to themselves. About five months ago a candidate began his work there, who was supported by some of our congregations in the neighborhood, without any recourse to the Missionary Commission. Recently we have heard again of this field, and we are convinced that there are similar fields by the hundreds. The candidate writes, not to us, but to an officemate, that the prospects are getting better now in the spring, as the roads are more rideable, and the journey through the mountains safer. Between twenty and twenty-seven people regularly attend the service. In the five months since the candidate has been working there, fourteen baptisms have been performed, nine of which were on the last Easter. The Passion services were fairly well attended. They were, so far as the writer knows, the first Passion services in the history of the place, which has been in existence more than 150 years. Every Protestant child in the neighborhood over four years of age attends Sunday school. The Sunday collections average five dollars. The church, which was already destined to become a chicken-house, and was therefore called Chicken-coop Church, has been repaired and churchly decorated.

Another mission place in a village still farther up in the mountains is in prospect. A Methodist preacher used to stand there, but for some time past the services have ceased. "Yesterday"-the missionary writes-"I received a letter from P., thirty-eight miles distant, asking me to appoint a Sunday on which five persons, including three adults, would attend our

could come to church services and be baptized. I will visit these people in the next few days, teach them, and make the necessary arrangements. They have heard of our services through others, and because we are the nearest Lutheran church, they want to be baptized with us."

The missionary writes further: "My first impressions of the work among these people have daily increased since I have been here. The field is never likely to become a very large one, but with steady, diligent work, accompanied by faithful prayer, a proper country church will probably be established within the next few years. The main thing is that slowly, steadily, and thoroughly young and old are taught doctrine (indoctrination) before we organize in any way. In the summer, many summer visitors will come to this area. It is a joy to see people growing in faith and Christian knowledge. The field is well worth our work, and God has so far abundantly blessed our efforts and answered our prayers. At the end of June we intend to have our mission feast, and half the collection shall go for the missions of the Synod." This is one example of recent missionary activity out of many. L. F.

An example to imitate. In March a Christian woman - we almost suspect that she is a widow - from a city congregation in our synod wrote: "Would like to have a candidate appointed to a missionary post in a region where the gospel is not yet preached. Under the supervision of which commission this is to be done, it makes no difference to me." At the same time, or rather before, she had handed over the first month's salary for this candidate to her treasurer. The matter was now set in motion, but could not immediately be completely arranged, because the candidate, according to the instructions of the generous donor, was to be employed in a region where the gospel was not yet preached. The donor replied to a letter in May: "I am willing to support the candidate for a whole year; but, please, employ one somewhere as a missionary as soon as possible, so that he may bring souls to Christ. Now, while it is day. Who knows if we can work in September. That is too long, and many workers stand idle who can win souls. Why delay any longer? Now is the day of salvation." We may add that a candidate whom a missionary commission of one of our synodical districts was desirous of employing, but had not the means, is now in the work.

That is love for Christ's kingdom. That is missionary zeal.

L.F.

District Meetings. In a change sheet we read that a larger church fellowship is now debating whether or not to hold its annual meeting this year. Because of the economic hardship, many are in favor of saving the money and skipping the annual meeting. Our synod is not thinking of taking such a step, but will hold its district meetings with all due restraint despite the money shortage. And quite justifiably so. Admittedly, our synodical assemblies are also of a very different nature from those of some other church communities. They are important to us first of all because of the doctrinal negotiations. Our Praeses has very appropriately pointed out that this year, too, the time is not to be devoted exclusively to the discussion of business matters, but that we want to consider Christian doctrine quite thoroughly at our meetings again. Every Christian will agree with this opinion. To advance God's Word is our primary duty and task in the world. That is what we are here for, to consider and apply Christ's speech. The

But this is especially necessary at a time when the evil enemy is so eager to turn us away from God's Word. Already because of the doctrinal negotiations our district meetings are very necessary. And also this year there are important subjects before the districts, for example: "The saving faith"; "The congregation and the pastorate"; "The state of Christ's humiliation"; "The earthly sense the greatest danger of the last time". These are items of the greatest importance to Christ's church on earth. God grant that the teaching of Scripture may never become secondary to us! Otherwise we have gambled away as a church.

But there is also the right application and spreading of the Word of God. At present we have many workers in the church. Mission doors are open to us everywhere. So our synodal meetings are also important from this point of view. Let us therefore get rid of the idea that the synodal meetings are "pastors' holidays". Vacations are necessary for our pastors and teachers, but synodal time is not vacation time, but working time, and working time in the service of Jesus. We cannot therefore do without our synodical meetings. Let us therefore pray all the more diligently that God will give all the more blessing to the deliberations this year, so that His kingdom may be built.

J.T. M.

Our Committee on Youth Literature. Our Synod several years ago appointed a special committee to make it its business to select such stories and other books for the young as may be truly read in a Christian home without injury to the soul. This committee has again worked in this direction during the past year, examining hundreds of books and recommending a small number to the Synod publishers. The work of the committee has been aided especially by Mr. E. Seuel, the manager of our publishing house. Now, however, he complains that the books recommended by the committee are not being bought as diligently as they should be. We would therefore like to draw attention to this collection of books once again. Our publishing house is displaying them in a special catalogue. The fact is that even today, indeed especially today, when so many cannot find work, and during the vacation months, our youth read much, very much. Here in St. Louis the superintendent of the public library reports that more books are now taken up than ever before. Young and old are reading with a veritable eagerness to read. Now, while the public libraries also try to keep out the greatest filth, it cannot be denied that they still lend out into the world many books which contain the purest poison. How we can keep such books out of Christian homes we do not know. But we feel sorry for our youth, who have to take the poison that is given to them, often quite veiled, but all the more pernicious. By "poison" we mean not only the immoral filth which the world of today is so fond of, but also the spirit of arrogance and self-righteousness, the careless attitude toward all things divine, in short, what the Holy Scriptures so appropriately call "carnality, lust of the eyes, and a proud nature." It is very pleasing, however, that narratives appearing from our own circles, for example, in the *Concordia Junior Messenger*,

We are glad that in our circles people are also beginning to write stories. We are pleased that in our circles people are also beginning to write stories. Christian storytellers who can find the tone that our time now needs would be a great blessing for the welfare of the Church. In Germany a whole series of such narrators has appeared, some of them also women, whose

writings are much translated into English. In the United States, a sensitive gap is still found in this piece.

I. T. M.

A Great School Festival. At the suggestion and under the leadership of the Lutheran Laymen's League, our Lutheran congregations here in St. Louis held a school festival that is probably unique in the history of our synod. The festival was held on June 10 in the large Public School Stadium. About a thousand school children attended; the assembled crowd is estimated at five thousand visitors. Even before this the feast was suitably displayed. A grand parade took place on the fairground, which was then followed by festival games. The main thing, however, was the exhibition of school work, which also brought about the recognition of state educators. We mention this in order to encourage other communities, especially those in larger cities where our schools are represented in large numbers, not to despair of the good cause of the community school, but to continue to cherish and cultivate it. Such school festivals can serve to help people who do not have the right confidence in our school cause to form a better opinion of our schools. They serve the same purpose that church bells serve, showing the world that we are serious about our schools. The very fact that our laymen have taken a special interest in the matter of schools is a sign that the parochial school is still held in high esteem.

Of the parochial schools in the Western District, *Western District Lutheran* reports, "Our parochial schools also are enjoying a small growth. We count three schools and 60 children more [than in the previous year], so that the number of schools amounts to 139 and the number of school children to 7, 480. With the large number of teacher candidates we now have, it is quite natural that the number of female teachers has diminished somewhat. This is noticeable almost in all the districts. In the Western District the number of women teachers has gone down from 58 to 48. Instead of 62, only 58 pastors are now employed in the schools. In exchange, 6 candidates have again been temporarily employed. The number of mission schools was 14, attended by 215 children. Of these children, 77 came from the congregations and 177 from non-Lutheran families. The number of schools may seem small compared to the number of mission places. Various reasons account for this, for example, the fact that a number of our mission stations are only preaching places, which can be served by a missionary only once or twice a month. It should be mentioned, however, that the Western District Mission Board is strongly in favor of the establishment of parochial schools on the part of our mission churches. It urges that schools be opened as soon as possible, and it is ready to assist a congregation in word and deed for this purpose. Within the last three years three new schools have been opened, and a fourth, which had been closed for five years, has been reopened."

The principle expressed here, namely that schools should also be opened in our mission churches, is of great importance for the future of our Synod. Where there is good will, the establishment and maintenance of parochial schools can in many cases be made possible.

J. T. M.

A word about parochial school. A beautiful testimony for the parochial school can be found in the "Kirchenblatt", the organ of the American Lutheran Church. Among other things we read: "We know that the future belongs to the one who has the youth. Therefore we must make every effort to establish a Bible-based, catechism-based...

to raise up solid, truly devout, Christian Lutheran youth. The parochial school is and remains the highest ideal of the Lutheran Church. However, it is considered a lost cause in the widest circles of our church body. Alas! And yet we should encourage the few congregations that still have such schools to retain them. A church school teacher recently told me that every morning in the four lower grades of the school she tells the children Bible stories for half an hour, and it is most interesting to observe how attentively the little ones listen to the short story. The Sunday School is the object of all our attention nowadays. In many city churches, Sunday School is the only means of religious education for the children, besides Confirmation classes, which must be held in the afternoon after English School. This or that system is recommended as the best. One sets up advanced training courses for Sunday-school teachers, etc. All honorable! But a Sunday school can never replace a parochial school. Therefore, where parochial schools are not possible, confirmation classes should be extended as long as possible. In the rural churches, the pastors should take advantage of the school opportunities as much as possible. In the cities, so-called vacation schools should be established in the summer mornings, and the confirmed youth should be kept in the Sunday School Bible class as long as possible. Certainly this is no small matter for pastors who are usually overburdened anyway. Many congregations do not recognize the effort of school keeping on the part of the pastor. . . . And yet, in everything with which we strive for the youth of the church, whether men know to be grateful to us or not, Luther's words should always hover before our eyes, with which he closes the preface to his Small Catechism: "But Christ himself will be our reward, if we work faithfully."

This serious admonition should also be borne in mind by us, especially as the maintenance of the parochial school is becoming so much more difficult under present circumstances. J. T. M.

Our University in Valparaiso. In spite of the hard times, our Lutheran University in Valparaiso, Indiana, continues its beneficial work uninterruptedly, although it is struggling with great financial needs. Because of the Christian education offered to our youth there, this institution must also be dear to us. It is not, like our colleges, a matter for the Synod, but it serves the Synod as well as the whole Christian Church by placing all instruction in the service of the Word of God. Luther highly praised such Christian colleges as nurseries of true education. One should therefore send one's sons and daughters to this institution, where they can continue their studies in a truly Christian spirit. The other church fellowships of our country, especially the Roman, lay great stress on the higher education of their youth; should we Lutherans, who form the true "church of education," not be able to support a Christian university in addition to the three colleges located at Fort Wayne, Chicago, and Milwaukee? Many have been deprived by God of their saved money in this time of need; the blessing of a Christian education, which we are giving to our children, cannot be taken from them. J. T. M.

Statistics of the American Lutheran Church. According to a report in the "Church Gazette," the American Lutheran Church (the former Ohio, Iowa and Buffalo Synod) at present numbers 1, 573 pastors, of whom 1, 317 are in active congregational service, forty-eight are professors in the various teaching institutions, and fifty-two are otherwise in the service of the church as presidents, editors, superintendents of orphanages, city missionaries, Mexican missionaries, army and navy chaplains, etc. The 1,317 active pastors stand at

2,019 congregations, showing an increase of fifteen. To these congregations belong 620, 554 baptized, an increase of 7, 629. The number of those entitled to the Lord's Supper amounts to 350, 542, an increase of 7, 611. Of the 2,019 congregations, 1, 557 are independent. On these figures the paper remarks: "Note that the number of baptized has increased by 7,629, that of those entitled to the Lord's Supper, or confirmed, by 7,601. Ordinarily the number of baptized should increase much more than that of confirmed. Does the fact that the two numbers are almost equal mean that missionary work has been done much more vigorously? Does it mean that we have worked with greater success against losses among the newly confirmed? For there, in the critical years of fourteen to eighteen or twenty, we suffer our most painful losses. It is, of course, gratifying that we have not declined, but that there have been some gains. But there is no reason for pride. Just consider that in 1932 it took 1,317 active pastors and 342,931 confirmed members to win 7,611 people entitled to Holy Communion (and all confirmands of 1932 are of course included here)! Missionary zeal?" J.T.M.

The Sunday School in today's world. The newspaper "Das Evangelische Deutschland" writes about the Sunday School: "According to the statistics just published by the World Sunday School Association, the number of children attending Sunday Schools in 110 different countries has increased by more than 3,500,000 in the last four years. In the United States at the present time there are 173, 714 Sunday schools; in zjvith second place is Great Britain with 50, 349 Sunday schools. The total number of Sunday-schools in the world is 361, 145. The total number of Sunday-school superintendents and children is 36, 546, 829. Africa and Latin America have proportionately the greatest increase. Europe, which, the report says, has suffered^ extraordinarily through the world war and the subsequent chaos of economic nationalism, communism, and secularism, has increased the least."

In our circles, too, the Sunday School is increasing more and more, although the weaknesses of this educational institution are clearly recognized here, and therefore, where no parochial schools can be obtained, Christian instruction is sought to be supplemented by various other means of instruction, for example, by Saturday Schools, Bible classes, summer schools, etc. In particular, Sunday school can also be considered as a means of mission, by which children are won for the church. But the children should be accustomed not to miss the service after Sunday School. J. T. M.

A Christian Scholar. A short time ago there died in Pittsburgh, Pennsylvania, the Presbyterian preacher and professor, Dr. M. G. Kyle, who was also for a time president of the Presbyterian Seminary here in St. Louis. Dr. Kyle had made it his business to show from ancient scholarship that the Bible is really God's true, inerrant Word, and that the unbelieving scholars of our day who wish to find historical errors in the Scriptures are quite in error. To this end he devoted himself especially to the work of excavation in Palestine. Nineteen times he traveled at his own expense to the Holy Land in order to investigate on the spot how the things reported in Scripture stand. His final verdict was, "The Bible must fight many battles against its enemies, but it wins the victory every time." Twice Dr. Kyle also traveled the peninsula of Sinai, with Bible in hand, to investigate for himself whether the accounts given in Scripture of the

Israel's wanderings in the wilderness from the standpoint of geography and local knowledge. When he returned, he said, "He who has the Bible in his hand needs no other guide in his wanderings through this wilderness; so accurately does the Scripture speak geographically." When, on his seventieth birthday, he was told that it would now be evening, and that he must prepare himself for a night's rest, he replied, "No, it is not night that is coming, but day. Here from earth it is night; above it is day." He was especially ridiculed because he defended the Biblical narrative of the destruction of Sodom and Gomorrah from the archaeological point of view. Another scholar of our country, who had also been called before his judge a short time ago, said, scoffing incredulously at Kyle's account, "Kyle cannot have the site of Sodom sound, because there never was a Sodom at all." From this Kyle very briefly remarked, "The Bible will be right."

Dr. Kyle did not come to clearness in all Christian truths; for, as a Presbyterian, he was Calvinistically directed, though he held fast the common grace of God, and was therefore very active for the Gentile mission, as the committee chairman of which he served his church for many years. But that he stood up for Bible truth, steadfastly defending the Scriptures against their enemies, we also wish to acknowledge here. No matter how many scoffers there may be, God receives his witnesses everywhere who open their mouths and glorify his divine truth.

J.T.M.

A "sin board." In order to promote a "sense of sin" among his members, a Presbyterian pastor has instituted what is known as a sin board in his congregation. At the General Assembly of Presbyterians meeting in Columbus, Ohio, during the first week of June, this "sin board" has been approved and endorsed. The "sin boards" appear in two formats, one measuring 6X9 inches, to be used especially in church, and one measuring 40X48 inches. On the "sin boards" are written about eighty different sins or infirmities, and the Christian in question is now to examine himself according to the list, especially be careful of sins that cling to him, and then also amend himself. How the "sin board" has proved itself is not reported; nevertheless it has found favor and will probably be used in some circles, although not in ours. We Lutherans have a much better "sin board" than Dr. Leon Decatur Young of Dallas, Texas, can ever put into the world, namely the Ten Commandments with Luther's excellent interpretation, to which we can add Luther's interpretation of the Lord's Prayer. According to God's Word, we are to use these "boards of sin" diligently, even daily. For the true Christian is described in Scripture as one who says: "I delight in thy testimonies; they are my counsellors. Show me, O Lord, the way of thy judgments, that I may keep them unto the end. Instruct me that I may keep thy law, and keep it with all my heart," Ps. 119:24, 33, 34. To the Ephesians St. Paul writes: "Examine what is pleasing to the Lord," ch. 5:10. Luther's interpretation of the Ten Commandments and the Lord's Prayer is such that it not only hits the nail on the head, but also covers the whole of Christian sanctification. The Presbyterian pastor Young's "sin boards" do not; the sin register is quite mechanical and very haphazardly made. To this end, on these "sin boards" serious sins are placed on a par with evil customs, so that the register does not deepen the "sense of sin," but rather flattens it. There are cited, however: Adultery, Atheism, Hypocrisy,

but in the same breath such things as inferiority complex, road hog, waste of one's time, waste of others' time, class distinction, being a lone wolf, etc. From this compilation one can see that the pastor in question himself does not see clearly what is sin in the sight of God. We should, however, learn to recognize our sinfulness better and better, but not according to human judgment, but according to God's Word, which is the true guide of life. J. T. M.

The True Cause of Unemployment. In the journal "Die Ethik" published by Prof. Aberhalden in Halle, a co-worker by the name of Sonneck describes "the true cause of unemployment" in a very gripping way, from which the "Lutheran Herald" quotes a few sentences. As the true cause of unemployment the writer gives the artificially induced child poverty of the world today. He argues thus: "If the number of consumers is increased, consumption also increases, but with it also legal working hours and income. With increased income, however, more children can be sustained. But a great increase in the population has the effect not only of increasing the possibility of work, but also of distributing capital more evenly. For if there were a great abundance of children, each family would have to spend its income chiefly on the purchase of food, by which means, as a result of the increased demand, a better price could be obtained for the products of the fields. There is an old saying: If the farmer has money, the whole world has it. But in the case of child poverty, the income is usually used to satisfy luxury needs, which mainly only results in the enrichment of a few [people]." The writer goes on to argue, "Admittedly, the convenience of the individual suffers [namely, when the householder has more children to feed]; he has to work more, and this [the desire for convenience] is the reason why child prevention has gained this scope. Unfortunately, it not only creates convenience and leisure for the people, but it robs them of the possibility of life in general."

This argument of the writer Sonneck is worthy of attention, because it confirms the old delusion that in order to realize the possibility of work, as well as the possibility of life in general, it is necessary to use contraception. This old false delusion is commonly expressed in the sentence: There are too many people (There are too many of us). But this sentence is wrong, as Sonneck proves. The larger the families are, the better off the world is. So he judges from the economic point of view. His argument is certainly worth considering.

We look at the sin of prevention from the moral point of view, and seen in this light, this sacrilege against God is indeed one of the main causes of the present unemployment, as well as of all other misery. If the world sets aside God's commandments, it has nothing to expect but wrath, cursing, and punishment, not only in that life, but even here on earth. If the Holy Spirit tells us that the believing woman shall be blessed through childbearing, if she abide in faith, love, sanctification, and discipline, 1 Tim. 2:15, how grievously must He not be angry with those who commit the "crime against nature," the contraception of children!

J. T. M.

Earthly glory. "All these things will I give thee, if thou wilt fall down and worship me," Matt. 4:9. With these blasphemous words the devil tempted our highly praised Saviour when He suffered for us in the days of His flesh. But the devil still tempts people in the same way today. He shows them the glory and magnificence of the world and

tell them: All these things shall ye possess, if ye worship me. Our Saviour victoriously withstood the temptations of the devil by referring to God's Word and declaring to the tempter: "Take thee away from me, Satan! For it is written: Thou shalt worship God thy Lord, and him only shalt thou serve," Matt. 4:10. So we men also, by God's grace, can turn away the temptations of Satan from us, and tread him under our feet by the power of the gospel. But now foolish men do not use the weapon of the word of God which God offers them, and so they fall a prey to the arch-enemy of God and man, are deceived by him, and finally come to an end in terror.

These thoughts came to us when we read these days of the sad death of an actress in Hollywood, California. Just a few years ago, she was celebrated by the world. All that the world could offer she had: a seemingly happy marriage, money, and standing with the people. Then her star was rapidly setting, and now she has died of grief and sorrow. Before her death she decreed that no funeral service should be held at her burial, no prayer said, no offering of flowers made, and no proof of any friendship given to her. Her body was to be cremated and only then was her death to be announced to the world. Her wish was complied with, her husband declaring that his wife's whole outlook on life was explained by the fact that she was devoted to the secret studies of the Theosophists, those nonsensical, pagan teachings which have invaded our country from India and which have quite rightly been called the "religion of despair," precisely because they can give people no comfort in life and death.

But we write this also in view of the fact that recently thousands of young people have again graduated from the universities of our country. The tinsel of the world also attracts our young people, and many are tempted to follow in the footsteps of the world's children, to set aside Christian teaching and choose a profession that offers them wealth, honor, and good days, even if it violates their conscience. Surely then all Christian parents would diligently consider what Satan means when he tells them, "All these things will I give thee, if thou wilt fall down and worship me." The present economic distress in particular makes it all the more difficult to earn what is necessary in a godly profession, and so some run the risk of choosing a profession that leads to ruin. Eternally true remains the word of the Holy Spirit that Paul wrote to his spiritual son Timothy: "Godliness is profitable for all things, and hath promise of this life and of the life to come," 1 Tim. 4:6. This truth is important for all of us; but it should above all be engraved with golden letters in the hearts of our youth, lest Satan seduce them away from Christ into eternal ruin.

J. T. M.

The Wonderful Word of God. The daily press tells of how two new Bible manuscripts were recently found in Egypt, said to be older than any we have yet possessed. For over a thousand years they had been buried in the Egyptian sands, from about the time the Mohammedans invaded Egypt, about the year 640. Before that, they belonged to the books of a monastery that stood at Giza in Egypt. Scholars assume that they belong to the few Bible manuscripts that escaped the cruel persecution of the Roman Emperor Diocletian, who around the year 300 AD persecuted the Christians in the bloodiest way and burned all the Bibles that his servants got hold of.

Be that as it may, this new discovery shows us one thing, namely that God watches over His word with the utmost care and does not let it pass away. We have this promise from Christ, the Lord of the church: "Heaven and earth will pass away, but my words will not pass away", Matth. 24, 35. This word of salvation has always been true. In spite of all the hatred of the devil and the world against Christ's word, the Bible has been preserved for us to this day and is miraculously presented to all the world as a testimony to all nations, Matth. 24, 14.

J.T.M.

Abroad.

A new saint. The Romans have a new "saint", namely the "holy" Andreas Hubert Fournet, whom the Pope canonized, that is, "canonized" on June 5. According to the daily press, it was a great event. Five thousand torches burned and nine hundred lanterns cast their light on the thousands of "devout listeners" gathered in St. Peter's Church in Rome. Pope Pius XI had already "beatified" the present "saint" in May 1926. Now the "Blessed" has become a "Saint" to whom the Romans can and should now address their intercessions.

And what did "Saint" Andrew Hubert Fournet do in life so great that the Pope holds him so glorious? He founded the Order of the Sisters of the Cross, now known as the "Sisters of St. Andrew." From the point of view of Rome, however, this is something great. Each order serves the Roman Church and is, as it were, a detachment of troops placed around the throne of the Pope to secure it. So it is quite natural that the Pope should dare five thousand torches and nine hundred lanterns to honor this "saint."

On the world the "good works" of the Roman "saints" make a deep impression. But how Christ judges them, we learn from the parable of the Pharisee and the publican, LuP. 18, 9-14. 18, 9-14. The Pharisee was one of those of whom the Scripture says that they "presumed themselves to be pious, and despised others." We find the same thing in the "saints" of the Roman Church, who do self-chosen "good works" in order to earn heaven. Of these "good works" Luther judges: "Those who seek their righteousness by works are hypocrites," III, 1204. Again: "Those who deal in works are idolaters," III, 1705. And: "The works devised by men, as monasticism, masses, and the like under the papacy, are hypocritical, imperfect, damnable works," III, 1858. In these harsh words Luther did not judge too harshly. On the contrary, Scripture judges much more harshly: "Those who deal with the works of the law are under the curse," Gal. 3:10.

While Luther condemned the works of the self-righteous "saints," he highly praised the works that a Christian performs in faith in his Savior out of love and gratitude for His grace. On this he writes: "Because the works of Christians proceed from faith, they are all true, useful fruits," VIII, 528. Again: "A Christian does not shine with his works and fruits, because he does not choose any special, glittering work, but remains with the common, daily works," VIII, 529. Luther especially glorifies the simple Christian works of the faithful in his Large Catechism, where he states that the simple farmer in his field, the respectable woman in her home, the simple maid in the kitchen and nursery, who carry out their occupation in faith and for the glory of God, are far greater saints, indeed the actual saints.

saints before God, who will receive a great reward of grace in heaven.

The matter is very important for all Christians. The devil sets two traps in this play. On the one hand, he tempts men to do no good works at all, but to live for themselves; on the other hand, he tempts those who are of a more serious nature to fall into fictitious works in order to earn heaven. But both classes of men fall under the judgment of God. God desires our sanctification, 1 Thess. 4, 3. But true sanctification consists in this, that out of love and thankfulness to God, and in faith in Christ, we do what he commands us in his word, and that in sincere humility and in Christian quietness, which right Christian humility demands.

J.T.M.

The activity of Mohammedanism. It is noteworthy how missionary propaganda has revived among Mohammedans in recent years. In Africa Mohammedanism is the greatest enemy of Christianity. Paganism is everywhere there amenable to Christian mission, but Mohammedanism opposes Christian mission more and more abruptly. Now, as the "Christian Apologist" informs us, Mohammedanism has also transferred its activity to South America. In Brazil alone there are about thirty thousand Mohammedans. In former times Islam transplanted itself to South America through African slaves, and in more recent times through immigration of Mohammedans from Syria. Some of the African slaves were compulsorily Catholics; but as soon as the compulsion was lifted, they returned to the religion of their fathers. No special mission has yet been attempted among the Mohammedans in South America, but Bible societies there distribute the Holy Scriptures in Arabic. The reports from Turkey are various; but all agree that Christian mission, in so far as it is Christian mission, is not tolerated there, while Western culture and Western education are gladly looked upon. The Bible, too, is mostly read there as a Western educational book, i.e., as literature. "Steuer des Papsts und Türken Mord!" How important this Luther prayer still is today!

J. T. M.

The first service.

Audience. Collection: one dollar.

That was an interesting experience. The man's name was -but the name doesn't matter. Let's call him Viodu. On my forays after Lutherans and those who wanted to become Lutherans, I came to the little town of M. A nice, clean, fine little town, as we are used to in our state. I advertised myself and my business in the town paper and offered my services. I would be staying at the Hotel V. on such and such a day. I appeared as announced and waited to see if anyone would come forward. No one came. In such a situation one easily becomes morose. So do I. But that's wrong. One shouldn't get grumpy at all, especially not a missionary. What do you gain? Who do you make better? The innkeeper told me about Viodu. The news was unfavorable. Viodu was a freak. No one goes to see him, and he only leaves his ranch when he has to go shopping. Nobody really knew anything about him. He lives a hermit's life, but is honest in his dealings and never buys from Borg. I don't think he would have any use for a pastor, but I could go there and see what I could do.

your building of his church will not amount to much. This we now learn to our own deep shame. But he, the Lord, also wants to send the workers. And for the sending forth of the labourers we are to ask him. This is Christ's command to His Christians. This commandment includes in itself the promise of hearing. I fear that we have not only failed to give to send out the labourers, but have even more failed to pray. If we are to be helped out of trouble, efforts to drive out funds for missions must not come first, but prayer. If, at JEsu's bidding and in His name, we turn in humble and believing prayer to the Lord of the harvest to send laborers into His harvest, will not this prayer be answered? Will not the LORD then show us the fields in which we are to labor? Will he not provide us with the necessary means? Will he not rescue us from our present distress and glorify his name? Surely he will! We have JEsu's word for it. If ever, the word of their Lord and Saviour should now be before the eyes of all Christians: "Ask the Lord of the harvest to send out labourers into his harvest " C. FB.

The anniversary celebration of our St. Paul's College in Concordia on June 8.

Two hours before the beginning of the festive service, the sky was still threateningly cloudy, a few raindrops fell, and it seemed as if the celebration would be rained out. But soon God gave us a cloudless sky, and the June sun shone kindly on the crowd of alumni and friends who flocked to the shade of the Institution Park, where the necessary arrangements for the services had been made. Many of those present had arrived the day before to attend the closing ceremony of this year's senior class (Prima) in the evening. Many pastors, teachers and members of the congregations in and around Concordia joined those who had come from afar in a joyful festive mood.

The large congregation began the morning service with the hymn of thanksgiving "Bis hieher hat mich Gott gebracht" ("God has brought me this far"). After a prayer and the reading of a passage of Scripture, D. R. Kretzschmar, the chairman of the supervisory board of the institution, preached the sermon on words from the 68th Psalm in his well-known powerful and skilful manner. He pointed out that on this occasion of the fiftieth anniversary of our institution we praise not men, but God, who has made us rich through the gift of His Son. The local institution founded by Father F. J. Biltz at that time was used by the Lord of the Church to make mankind acquainted with this gift. Yes, he has sent multitudes of evangelists through our St. Paul's College; more than 500 workers in the vineyard of the Lord, who are active in all states of our country and also in other parts of the world, have received their preliminary training for their high office in Concordia. Our mouths are full of praise for this wonderful providence and government of God; our faith has also been strengthened that our institution will not perish, but will continue and flourish. A. Ficken of Blue Hill, Nebraska, then gave a short English address on Ps. 99:2.

In the afternoon service, which was held entirely in English, F. Niedner of St. Charles, Missouri, pointed out in the words of Is. 58:11, 12, that streams of immeasurable blessing have gone out from our institution into our church, and indeed into the whole world. Prof. H. Lobeck then read out the congratulations and blessings which had been received by letter from the authorities and institutions of the Synod, from alumni and friends. As representatives of their institutions, Professors T. Hoyer congratulated them.

(St. Louis), E. Wolfram (Winfield), and E. E. Fölber (Fort Wayne) personally addressed the Board of Supervisors, the faculty, and the student body. Both services were embellished by festive hymns performed by the local community choir, the student choir and a massed children's choir.

More than three hundred guests attended the alumni banquet, which was taken in the dining hall at six o'clock. Under the direction of Fr. Niedner, several short speeches were given, and Fr. O. Rothe presented our director O. Krüger with P251. 51 as a gift from the alumni to the institution. This sum is intended to further equip the gymnasium with apparatus.

The end of this memorable celebration was a concert organized by the students in the open air. With thanks to God for this beautiful day, on which nothing disturbed the joy, and a word of appreciation for Dir. Krüger, who had so skilfully directed the whole celebration, everyone went his way.

Walter R. Röhrs.

To the ecclesiastical chronicle.

Domestic.

The home of our colleague D. W. Arndt is saddened by the death of his wife and mother, who passed away on June 18 in firm faith in her Savior. It will not be unknown to many readers of our newspaper that the deceased had been suffering from heart disease for many years. But she bore her heavy cross in the patient and quiet surrender which characterized her whole life and which was rooted in her childlike faith in her Saviour. Shortly before her end, her husband called out to her the delicious words: "Jesus Christ, yesterday and today, and the same forever," Heb. 13:8. While she pondered these words, speaking them to herself one by one, she lost consciousness and gently fell asleep in the presence of her family. In union with our readers, we herewith extend our heartfelt condolences to the bereaved family.

T.L.

The Display of Church Services. During the present so-called travel months, when many of our members also travel out into the world to enjoy their vacations, it is of special importance that our congregations, especially those in larger cities, advertise their services. Such advertisements need not be costly; for the most part, advertisements in the newspapers are sufficient. Also very effective are advertisements placed near the church stating briefly that here is a Lutheran church of our Synod. We have made considerable progress in this area, so that the congregations of our synod are no longer distinguished by the fact that their churches cannot be found, as was often the case in the past. However, tourists should not neglect to carry their calendars or *annuals with them*, so that they can find their way to some extent in the cities they do not know. If one knows the name and address of the pastor, the telephone can be of good service. Every now and then we find the evil of a whole congregation going on vacation for a long time; we mean that a congregation closes its church altogether for a few weeks. This should not happen. Reading services are still better than closed churches; and besides, we now have so many theological students everywhere that it is easy to get help. It is also important that we all go to church during the summer. This is the best way to show off our church.

J. T. M.

A Church without a Bible. According to Roman doctrine, Holy Scripture is not the only source and guide of doctrine and life; for in the last resort, as our Confession says, "the pope has all the rights in the shrine of his heart." What he commands is valid. To all who are even a little instructed in the Scriptures, and in the doctrine of the authority of Scripture, this sounds so anti-Christian that the Roman Church mostly veils her ungodly position on the Bible. Once in a while, however, it does come out with the truth, as it did the other day in the Tribune, a magazine published under the supervision of Marquette Catholic University in Milwaukee. There it is reported how the Jesuit Padberg had brought his class (Inquiry Class) for this school year to an end. The paper for the evening was given by a student in the College of Journalism, and the purpose of the paper was to show that the Bible was not at all necessary to the Christian faith and life. First, we are told what Padberg told his students that evening, which was something like this: "The chief obstacles to the acceptance of the claims of the church are: the widespread but nonsensical principle of indifference, inveterate prejudice, human pride, the impudent but unfounded assertion that science has done away with all that is spiritual and supernatural, the voluptuous lusts of mankind, and the inevitable consequences of the Reformation."

With these reasons it has its correctness, also with the last, namely "the inevitable consequences of the Reformation"; for by his great church reformation Luther showed the world that the pope is the antichrist, so that we Lutherans, however, reject the "demands of the church" or the presumptions of the pope as gross errors. But the Jesuit's placing this last reason so immediately after the first is a ruse by which the Reformation is placed on a level with religious indifference, human pride, carnal lust, the arrogance of atheistic science, and the other evils mentioned, and is most shamefully reviled and blasphemed.

After the Jesuit had stated his opinion, the paper of the journalist Jean Schwartz followed, who defended the proposition: "Since many true Christians lived before the time when there was a written Word of God, afterward also many 'excellent Christians' could not read the Scriptures at all, so the Bible was not necessary for them; and since the Bible was not necessary for them, it is not necessary for anyone. So then it remains true: the Roman rule of faith is the living authority of Christ's church, against which, according to his promise, the gates of hell, that is, false doctrine, death, and sin, are powerless."

It is not necessary for us to refute in detail this fundamentally false view, which the Jesuit Padberg thoroughly approved. Only this much may be said: Our Saviour highly esteemed the Holy Scriptures and acknowledged them as the only guide of doctrine in His fight against the devil and the Jews, Matth. 4, 1 ff; Joh. 5, 39. The same was done by His apostles, 2 Tim. 3, 16; 1 Cor. 14, 37. In view of the fact that the church of the Antichrist claims that the Bible is not necessary for salvation, only ask: "Why then did the Holy Spirit give a Bible to His church in the Old Testament as well as in the New, if it was not necessary as a rule and guide of faith and life?" J. T. M.

Faith and Life. A noteworthy communication is brought by the *Omaha Lutheran* concerning those who, in one way or another, have been have fallen prey to sin. We read: "A German doctor, who for twenty years has made inquiries into the relation of faith and works, makes the

following particulars of his finding. Out of 342 families sunk in poverty and misery, 320 never went to church. Of 417 young men who disgraced their parents, only 12 were such as were ever seen in church. Of 23 bankers who went bankrupt, none was a member of a church. Out of 40 grocers who kept their shops open even on Sunday, therefore never went to church, 10 went bankrupt and perished. Out of 25 sons who mistreated their parents, 24 had never gone to church since their confirmation." One may judge statistics as one pleases, but it is certainly no accident that the many of whom only bad things are reported in this notice did not belong to the church. Those who keep away from God's Word, or even mock it sacrilegiously, are in the power of the evil enemy, who only ever intends evil for us human beings. The holy singer Assaph writes of the wicked: "You put them on the slippery slope and throw them to the ground. How suddenly they are destroyed! They perish and come to an end with terror. Like a dream, when one awaketh, thou, O Lord, makest their image in the city despised," Ps. 73:18-20. But as we Christians look upon the end of the wicked, we pray in hearty humility, "Lead us not into temptation," "lest the devil, the world, and our flesh deceive us, and deceive us into faithlessness, despair, and other great shame and vices;" "and though we be thus confronted," give grace, "that we may win at last, and have the victory.

Keeping Victory."

J.T.M.

Abroad.

Further persecution of Lutherans in Russia. Slowly but energetically the Russian government is moving toward its goal of eliminating religion altogether from the country. Especially the Lutheran Church, which in this period of persecution has shown admirable fidelity to its confession, must suffer the longer the more. In order to eliminate the Lutheran Church from the world, the Soviet leaders are particularly targeting the preachers, especially those who prove themselves to be right pastors to their congregations. Thus, last November, another faithful Lutheran preacher was sent into exile in Siberia, Fr. Richard Mayer in Tbilisi, the senior pastor of the Lutheran Church in the Caucasus. At first he had to languish in prison in Tiflis for a year and a half. Then, when the storm of indignation had somewhat subsided, the Bolsheviks banished him to the forest region of Siberia, where the unfortunate people are slowly tortured to death by hard labor in the cold climate and inadequate food and clothing. Father Mayer is sixty-five years old, and leaves behind him a large family, very needy of him. It is not unnecessary that we still pray today: "Have mercy on all those who for the sake of your name

Suffer persecution!

J.T.M.

The economic distress and our brothers in Germany. The economic distress is also very great in Germany. In an "emergency call" to the congregations, the "Free Church" writes that the salaries of all professors, pastors and teachers had to be reduced by another ten percent as of February 1, so that now the total reduction in salaries is thirty percent. At the same time the Synodal Council decided that parish offices should be merged wherever this can be done without great harm to the work. But, for the rest, the endeavor is not to drop any church work without a compelling reason, in spite of the serious emergency. In the report we read further: "It was also very seriously considered whether it would not be advisable to close the college in Berlin-Zehlendorf for the time being, since there were enough workers available. The Synodal Council

could not, however, decide to take this decisive step, but left the university in existence, and this from the point of view that here, too, a restriction of our work should not take place. Our theological students must be prepared to serve the kingdom of God even if they have to wait a long time for permanent employment and can only receive a small payment for their work. Concerning the college, it was decided that from April 1, the economic department should be arranged in such a way that the lodging and feeding of the students would not be an expense to the Synod. The student funds are especially commended to the love of our members. The income from the property is to be increased by renting out still other rooms which have hitherto served college purposes. In this connection it may also be communicated that the theological journal 'Schrift und Bekenntnis' has ceased publication for the time being, since a larger contribution could no longer be granted for it." Furthermore: "It became difficult for the Synodal Council to abolish the Pastors' Relief Fund, because through this fund urgent need in the parish families could be controlled. All the resolutions passed have a very sharp impact on our church work. But by these resolutions, which cannot all be enumerated here separately, there is a possibility of carrying on the whole work of our church more or less to the same extent." J. T. M.

The "holy skirt" at Trier. The year 1933 is a "holy year" proclaimed by the Pope. The "holy" in this year is meant by the Pope in such a way that this year many shall recognize and worship him as the "holy father" and accept his idolatrous doctrine of works as the true Christian religion. For this purpose also the "holy skirt" will be exhibited at Trier, and whoever looks at this "holy skirt" while praying to the saints will receive indulgences for many years. When the "holy skirt" was exhibited in Trier in 1891, more than a million Catholics made a pilgrimage there to venerate this "shrine". Since then, the "shrine" has been withheld from Catholics; but now, by the grace of the Pope, it is to be shown to the world again. We Lutherans ask ourselves: Is the "holy skirt" at Trier really such a sanctuary, whereby one can acquire indulgences, why is it not shown to the Catholics again and again? Or does the Pope not grant Catholics the indulgences that this skirt brings to the "faithful"? But the "holy skirt" at Trier is not a sanctuary, but a fraud, by which the pope commits gross idolatry. The "holy skirt" at Trier existed already in Luther's time, but Luther judged of it: "This is not to honor Christ, when one has pointed out his skirt at Trier, or his nails, crown of thorns, and other things, for sanctuary, and the people have fallen down before it and worshipped it; but this is his honor, as he himself says: 'Blessed are they that hear the word of God.' Therefore they do Christ right honour who hear the divine word, believe in Christ, and do and suffer for it, etc. But the pope says, 'He that looketh on the crown of thorns of Christ, a piece of the cross of Christ, that is something;' and then the papists imagine that they do Christ high honor by it, and that they do Christ worship by it. Then the world has come running in heaps, and [has] wanted to do God a great service by it. Meanwhile they condemn the doctrine that one should believe in Christ, and in his blood and death, for this must all be called heresy; say, we forbid good works, item, one should not honor the cross of Christ; is the devil's thing. . . . But thinkest thou that this is Christ's glory, when thou celebrateest his nails, and then sufferest his merit and his blood to be put to shame, or blasphemest and profaned the same? For this is the very crucifying of Christ, as St. Paul said to the Galatians the third day.

The first chapter says that if I believe that I attain salvation through good works, then I am a true crucifier of Christ." (VII, 1225 f.) Luther judges even more harshly of the idolatry of the Pope in a sermon on the day of St. Matthew: "At Trier is our Lord God's skirt, at Aachen are Joseph's breeches and our dear women's [Mary's] shirts; there run, consume your money, and buy indulgences and the Pope's Treudelmart. . . . But are we not mad and foolish, yea, blinded and possessed of the devil? There sitteth the codger at Rome with his juggler's bag, and lureeth all the world to him with their money and goods, etc., when every man ought to run to his baptism, sacrament, and preaching seat; for we are highly enough honored and abundantly blessed thereby, that we know that God speaketh with us, and feedeth us with his word, giveth us his baptism, keys, etc. . But there the crude, godless people say against it: What baptism, sacrament, God's word! Joseph's breeches, they do. This is the devil in the world, that high persons, emperors and kings, do not respect such things and allow themselves to be grossly deceived and fooled by arch-rogues and liars. . . . But let us hear the word of God, that he is our schoolmaster, and know nothing of Joseph's breeches, or the Pope's foolish work, etc." (XII, 1262.)

J. T. M.

Our work in South America. Our readers will certainly rejoice with us over the wonderful progress of our mission work in South America, especially in Brazil, as it comes so clearly before our eyes when we read the three articles in today's issue that report specifically on this mission. First, there is the report on this year's Synodal Assembly of the Brazilian District, which gives us an overview of the work done there. Then there is the double report on missionary opportunities in South America and the missionary zeal displayed by pastors and congregations. Then read the article, "The Story of a 'Lutheran' Number," and you will certainly be convinced of the importance of our so beneficial mission in South America. At the Synod of the Western District, Vice-President Behnken also pointed out, among other things, that while our Synod as a whole had an increase of 19 parochial schools in 1932, the Brazilian District alone had an increase of 18, and the Argentinean District an increase of four schools. Furthermore, while the number of children in our parochial schools has decreased by 1,059 throughout the Synod, there are 478 more children attending our schools in Brazil and 175 more in Argentina than in the previous year. In other words, the number of schools in our synod would not have increased during the last year, but would have decreased by 3, and the number of school children would not have decreased by 1,059, but by 1, 812, if there had not been such a great increase both of schools and school children in South America.

There is a lesson in these numbers. The same experience that our Synod has had is now being made by our brethren in South America. The fact that there, under difficult circumstances and after a long period of work, we can now see such a beautiful success, that the congregations are not only blossoming and prospering outwardly but also inwardly, that they are growing in number of members outwardly and in knowledge and faith and love and participation in the work of the Lord inwardly, is due in no small part to the faithful care and willingness to sacrifice with which our South American brethren are taking care of the Christian congregational school. Should not the mother synod learn from her daughters in South America? Should we not take up our Christian parochial schools with all the greater zeal, and in general devote ourselves with tireless care to the Christian education of our youth?

...to the future? It is and remains true that he who has the youth has the future. But there is no other means of keeping the youth in the church than thorough instruction in God's Word. And to this day we know of no better means of teaching children thorough instruction in God's Word than our Christian church school. T. L.

"Nathan the Wise" in Palestine. We read the following peculiar announcement in the "Allgemeine Missionsnachrichten": "Nathan the Wise" has been translated into Arabic by the head teacher of the Syrian Orphanage in Jerusalem, Elias Haddaad, and printed in the printing office of the Syrian Orphanage. In Jerusalem, where the Jews and Mohammedans have recently paraded their religion before the world by bashing each other's heads in, the editor thought it particularly appropriate to remind them that every religion must prove its worth by its adherents doing God's will and loving their neighbors. These are very new sounds to the Arabs and Jews there."

This communication is noteworthy because it concerns a book written by a well-known German enemy of Christ, namely by the poet and critic Gotthold Ephraim Lessing, for the purpose of "playing a joke on the theologians", as he put it. In the dramatic poem "Nathan the Wise" Lessing wants to show that "the revealed religions have always put people at a disadvantage", but especially Christianity, which Lessing particularly hated. If people wanted to take hold of the "true religion," they would have to abandon their religious teachings and put their moral strength into motion. In this way, a "religion of humanity" would emerge, in which true human love and virtue could flourish. What Lessing therefore taught in his "Nathan the Wise" was a kind of Freemasonry, such as the anti-Christian lodges now teach. By enemies of Christian truth, therefore, Lessing's "Nathan the Wise" has ever and ever been greeted with rejoicing, and in free-minded, unbelieving circles it is still held in high esteem. The attempt to teach "philanthropy" and "virtue" to the Arabs and Jews through this poem is quite wrong. True peace, heavenly peace, can only be brought to the world by the Gospel of Christ. Of this peace our Saviour says: "Peace I leave with you, and peace I give unto you: not as the world giveth," John 14:27. To advertise this peace to the world is and remains our sacred missionary duty.

J. T. M.

Pictures from the Holy Land.

Samaria.

Now Jesus had to travel through Samaria. He came to a town in Samaria called Sichar, near the village Jacob gave to his son Joseph. And there was Jacob's well. Joh. 4, 4-6.

What blessed days we spent in Galilee, which we were able to report on in an article some time ago! We were quite edified when we visited the places that formed the main sphere of our Saviour's activity. We were pleased to see that these holy places in the north of Palestine had been spared the commercialism of our day, which so often spoils the joy of the journey for the Christian visitor. We were disappointed, however, at the stony fields of Galilee, which only gave good crops in places, and we wondered whether the further journey south, through Samaria to Jerusalem, would present a similar dismal picture. But we were soon convinced otherwise.

teaches. The magnificent picture that unfolded before our eyes as we left Nazareth and gained a panoramic view of the glorious Jezreel plain from the hill of Christ's fall (Luke 4:29, 30) remains unforgettable and reminds us of the days when we were granted the privilege of looking down on the mountains of California into the fertile, lovely valleys over which the mildly open hand of our gracious God has poured out His blessings in such abundance. In this Jezreel valley, which ten years ago was completely marshy, there are today numerous Jewish settlements, which can be recognized from afar by their water towers. Lovely villages with American-style houses and, as far as the eye can see, well-tilled fields; on the whole plain nothing that is disturbing, a garden of God, in the otherwise so badly afflicted country.

Through this region the patriarchs made their pilgrimage four thousand years ago. Since those days untold multitudes, prophets, judges, kings, victorious armies, caravans, and pilgrims, have often



The high priest of the Samaritans in Nablus.

also our Saviour - for the first time as a twelve-year-old boy - travelled to Jerusalem, but not on a paved road and in a comfortable vehicle, but on foot and in the dust.

Our knowledgeable guide drew our attention to such towns and villages as are familiar to us from Old and New Testament history. There is Sunem, where the prophet Elisha called the son of the Sunamite woman back to life, 2 Kings 4:8ff.; over there is Nain, which means "Schoenau", or "Beautiful Field", where our Lord performed a similar miracle, Luk 7:11 ff. Near by we see the ruins of Endor, where Saul took evil counsel with the necromancer, 1 Sam. 28, 7 ff. Not far from these places we stop at Dothan; this is the place where once the envious brothers of Joseph threw the "dreamer" into a pit, and later sold him, Gen. 37, 17 ff. On the highest part of the valley is the ancient Jezreel, where once stood the winter palace of the kings of Israel; east of it the place where Gideon so peculiarly chose the three hundred heroes who then smote the Midianites and Amalekites, Judg. 7, 1 ff. There on Mount Gilboa was fought the great battle of Saul against the Philistines, in which he and his sons met their death; here also was it where Deborah and Barak smote Sissera, 1 Sam. 31, 1 ff; Judg. 4, 2 ff.

Our fellow travelers cluster around us at the stops, listening intently to a brief explanation of the significance of these places and thanking us for telling them things from the Bible that they had never heard of before. Our closer traveling party, members of our synod, shake their heads in appreciation



The entrance to the Greek Catholic Church at Jacob's Well in Nablus.
The well is located 15 feet below the surface on the ground floor of the church.

We are very concerned about the great ignorance of our American fellow travelers in the religious field. But we vow to continue to work for the further prosperity of our church schools, in which our children are led from their youth into the treasury of God, the biblical history. And it occurs to us that it is a very wise institution that we have in our churches the pericope system, the regular Sunday Gospels, through which the miracles and words of Christ and His apostles are indelibly impressed on the memory of all our hearers, and in this way our Christians gain a treasure of biblical knowledge of which many members of other church communities have no idea.

At noon we stop for a while in an area "rich in water as the garden of the Lord", in the oldest of all places in the Holy Land, the city of Shechem, now Nablus, where Abraham built an altar to the Lord who appeared to him about four thousand years ago, Gen. 12, 6. 7. 12, 6. 7. The city has about 22,000 inhabitants, is centrally located with railroad connections to Haifa, Egypt and Damascus, with several factories where soap is made from olive oil, and many olive presses and cigarette factories.

Of course, a tour of the city is now made, calling on the right and left, and being asked to make purchases, or to hire guides to visit the Mohammedan mosques and madrasas in the vicinity. We were quite surprised to catch sight from the streets of men who reminded us of the sect at Benton Harbor, Michigan, where the headquarters of the "House of David" is, and the members of which sect are conspicuous for their dress and long beard and hair. Our guide notices that we are astonished at the sight of these strangely dressed and coiffed men, and designates them to us as members of the Samaritan congregation, now numbering about 140 souls, and dwelling with their high priest at the foot of Mount Garizim, on which they annually sacrifice and consume the paschal lamb on the site of the ancient temple, on the eve of their Passover-the only place on earth where, since the destruction of the temple at Jerusalem, this ancient law is still observed. In their small, unadorned synagogue, this sect holds daily religious meetings; during which the members of the congregation, clad in white cloaks, sit on the ground. These Samaritans recognize only the five books of Moses, and

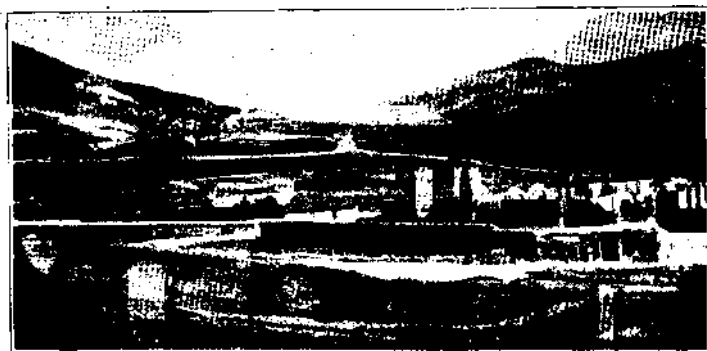
regard the book of Joshua as sacred, which they carefully preserve in the old Hebrew spelling.

Again we consider ourselves fortunate in having a knowledgeable guide, for he calls our attention to an aged man striding towards us, and tells us that this is the high priest of the Samaritans. Shall we dare to ask this high dignitary to stand us to an image? We make an effort and find friendly concession. May we offer him a gift of money? At first the old man shakes his head in the negative. But "coaxing helps", even here in the Far East, and our American dollar is accepted quite gladly and with thanks. The high priest of this sect, we are told, derives his descent from Phinehas, the son of Aaron; his office is hereditary in the family.

Another truly uplifting picture: There before us rise the holy mountains Ebal and Garizim (Grisim), where the great assembly of the whole people of Israel took place under Joshua after the capture of the city of Ai; where in the broad valley between the two mountains Joshua erected an altar "of whole stones hewn with no iron"; where one half of the people stood next to Garizim, the other next to Ebal and heard all the words of the law of blessing and cursing, Jos. 8, 30 ff. It was here that Joshua held his last land meeting with the vow, "I and my house will serve the LORD," and the people vowed, "We will serve the LORD our God, and obey his voice," Jos. 24, 15. 24. 25. It was here that Jotham, the son of Gideon, delivered his parable discourse, the first of its kind in sacred history, of the talking trees, the olive tree, fig tree, vine, thorn bush, Judg. 9, 7 ff. Here is the field which Jacob bought, where the bones of Joseph were buried after a long journey, Gen. 33, 19; Jos. 24, 32.

After a short visit to this sepulchre we come to Jacob's Well, one of the few places in the Holy Land which can be designated with any degree of certainty as having been watched over by the Samaritans living around it from the beginning of the Christian era, and in regard to which the traditions of the Jews, Mohammedans, and Christians also agree.

The attached picture is one of the best shots of our trip and vividly illustrates the above.



A view of the mountains Garizim and Ebal in Samaria.
In the foreground the Greek Catholic Church at Jacob's Well.

Beyond the two mountains lies the city of Sichar, on the right the Ebal, on the left the Garizim, at the foot of the Ebal the city of Sichar, at the foot of the Garizim the road leading to Jerusalem. Our automobile stops here. We walk down the hill into the valley, and, striding over a wet field of barley, come to the gate of the wall which forms the fence around the sanctuary. A crowd of noisy children greets us and leads us towards the entrance of the Greek Catholic Church. During our first visit

his building was completed seven years ago, except for the roof and the interior furnishings, and we had expected that it would be completed after several years. However, we found that in the past years, since our first visit, nothing at all had been done to the extension; on the contrary, the weather and other things had played havoc with the magnificent building. The reason is probably that the followers of the Greek Catholic Church from Russia and Greece have refrained from making pilgrimages to the Holy Land because of the sad financial and religious conditions in those countries, and the rich financial donations connected with these pilgrimages have probably for the most part not been made.

The priest, who has been summoned, leads us to a room on the ground floor of the church, where a bucket of water is drawn from an ancient well and offered to us for refreshment. He insists that we linger a little longer and watch as he places tallow candles in another bucket, lights them and lowers them into the depths of the well with the invitation to take a look. Of course, also here at the altar next to the fountain all kinds of postcards and souvenirs were offered for sale, but not in such an obtrusive way as one usually finds.

What a dialogue in that noontide hour two thousand years ago in this place! Here it was where our Saviour, weary with travel, sat down on the well and revealed Himself—it was at the beginning of His public ministry—to the woman from Sichar as the promised Messiah, the Saviour of all nations, John 4:5 ff. Do you wonder then that that woman said to Christ, "Our fathers worshipped on this mountain f^o Garizim," v. 20? She dwelt at the foot of this mountain, from which her people had their greatest sanctuary; she was proud of the locality in which she lived, as our Christians are proud of our churches and institutions of learning, which are about in her city. And as the Saviour immediately turned the conversation to the one thing needful, and she perceived that Christ was a prophet, v. 19, what was more natural than this, that, in view of Mount Garizim, she put the question to the Lord, where to worship, here or at Jerusalem; and perhaps she was a little disappointed at first, when the Lord told her that the true worshippers would worship the Father neither in this mountain nor at Jerusalem, but in spirit and in truth, v. 21. Dear reader, read the whole fourth chapter in: Gospel of John; it is so rich in content.

Yes, the hours we spent here in Samaria were edifying. They are fond memories, and we often remember them when we read the Bible in our western home; for the visit to these places has introduced us to a deeper understanding of the accounts in the sacred writings.

But we are urged to go on, to Jerusalem. And we will speak of this another time.

Otto L. Erbe.

I would like to highlight some of the divisions in order to show what a great mission field is opening up for us in a new part of Brazil, and how others also view and judge the matter.

Our correspondent writes: "I am just now not a reader of the 'Lutheran' Had not had a number in hand for ten years. We live six miles east of H. and P. N. N. in Y., about ten miles southwest, he on Route No. 2 and we on Route No. 1, and for seven years it is the first time the 'Lutheran' has reached our mailbox by mistake of the postman, and just the number with the Brazilian article! God's ways are wonderful. So take my lines, and rejoice with me in the growth of the kingdom of God through our feeble work."

He then went on to relate that and why he had to leave Brazil and how he had counseled his congregation in his departure, and writes:

"I advised the congregation to write to the seminary in Porto Alegre. So it has happened, thank God, and this is the beginning of the victory of the Lutheran Church in Central Brazil. Oh that the Synodal Conference would not tire and reach out. It is the only Lutheran missionary work in South America. And that this is done at the same time in the national language is the only right thing. Father H. in F. (a Roman Catholic priest) said to me at the time: "As long as they do not work in the national language, we do not fear them. They are bleeding themselves to death."

Of the great cities of Central Brazil our correspondent writes: "Sao Paulo, Rio de Janeiro, Santos, Victoria, Bahia are fields of work beyond compare and the starting points for all other fields in Central Brazil."

But he also mentions the strong opposition with which our missionary work has to contend, saying: "The Germanness of Brazil is incited against American missionary work." (The writer of the letter is himself from Germany.) "Everywhere I had the same experience. I have tried my best to show the people how self-denyingly Americans look for the best of the people, and almost think not in vain."

Thus is confirmed from quite another side what was communicated in the mission article in No. 6 of the "Lutheraner" of 21 March on page 96 under the heading "Central Brazil proves to be an important mission field". And in a later letter our correspondent writes: "In former years I was a reader of the 'Lutheraner', even in my student days; I have fallen away from it in recent years, but will order and read the paper again. After all, one now reads more English papers than Germans. The German is easily left behind."

We have brought the valuable communications of our Commission for South America to the attention, first of all, of the writer of the article mentioned, who is at the same time the correspondent of the Commission for Brazil, and have then also passed on these messages to South America. And because once again a number of our paper went first "wrong" and yet actually "right," we have called this communication "The Story of a 'Lutheran's' Number.

L. F.

The story of a "Lutheran" act.

Some time ago the "Lutheran" brought an article about the mission prospects and mission areas in Central Brazil, especially in the large populous cities there. This number came into the hands of a pastor who is not a reader of the "Lutheran", nor does he belong to our Synod, but who himself once ministered in this area of Brazil and is particularly interested in it. He wrote us a kind, detailed, valuable letter, from which we have taken the following with

Obituaries.

Teacher Immanuel F. Kaspar passed away gently and blessedly in faith in his Savior on June 11, 1933 at the age of 58 years, 2 months and 28 days. The funeral service took place on June 13 with a large attendance at the Trinity Church in Peoria, Illinois. The undersigned preached on Matth. 25, 21.

Devotions were also held in memory of the brethren who have been gathered from the preaching or teaching ministry in the district to the rest of God's people above since the last meeting of the district two years ago.

First, doctrinal discussions were usually held in German in the morning and in English in the afternoon. Afterwards Vice-President Lankenau was given the floor, who in a skilful manner and with eloquent words led the congregation around the wide and varied field of work of our Synod for about half an hour each time, and reported to God's praise and glory and to the grateful joy of the listeners that the blessed and fruitful missionary work in India and China had not diminished in spite of the so-called depression, even though little new work had been able to be taken up. The salaries of the missionaries, however, had to be reduced quite considerably; but they did not lose their love for their work because of this. It is sad and distressing, of course, that in spite of the Macedonian call, which is pleadingly reaching our ears and hearts from everywhere, about two hundred young men, who have been trained for the church and school ministry and are now ready, even eager, to enter into the work of the Saviour of all the world, which alone saves immortal souls of sinners, have to stand idle in the market - for lack of funds. And yet we cannot deny that among the great number of members of our Synod there are still enough Christians who would be far from being able to perform the great deed of the poor widow in the Gospel, namely, to give up all their possessions in order to offer the means necessary for the operation of the missionary work commanded by God to all His children. Oh, that the love of Christ, who even sacrificed his life for us, would move all our Christians to contribute more abundantly, more liberally of the perishable mammon, so that the business of our heavenly Father would not have to falter! Our Synod at present has over H900,000 in debt, which our rich Father, who owns all silver and gold, could easily wipe out in an instant; but he will not do his work on earth without the joyful assistance of his beloved children, who have been blessed by him with the necessary earthly goods. Therefore we were heartily exhorted and encouraged to follow that man at Bethphage, who, when it was said to him, "The Lord hath need of her," unhesitatingly gave his ass and her colt to Jesus, who had become poor for us.

Nor has the work within the Synod, the so-called Inner Mission and Christian education, noticeably diminished during this oppressive period. We still have pretty much the same number of parochial schools, and none of our institutions of higher learning, which have for their object the training of preachers and teachers, have been closed, and professors and teachers have willingly put up with a diminution of their salaries.

Towards the lodges we persevere by God's grace in the position regulated by God's Word, which does not seek to unite Christ and Belial, light and darkness. For "he that is not with me is against me, and he that gathereth not with me scattereth," saith Christ. This and many other things were presented to us by the representative of the Synod, and we hope that it will not be without lasting blessing and fruit in the congregations.

The works specially entrusted to your district also received their due consideration and occupied many an hour of detailed and serious discussion. The interesting and beautifully successful report of the Missionary Commission, which was printed in the *District Messenger*, naturally required the longest negotiations, whereby always the vexed money point

played quite a role. However, the commission was encouraged not to limit its work, but to continue in its previous prudent manner, confidently and joyfully trusting in our rich heavenly Father, who burns with love for sinners, and in the active love of our Christians. According to His great grace and faithfulness, the Lord will open the floodgates of His blessing again at the time that pleases Him. In the future, more attention should be given to the work in the state institutions for all kinds of sick and suffering people of body and spirit, in which there are also many Lutherans and which offer many favorable missionary opportunities. The appointment of an institutional missionary for Oshkosh and the surrounding area was decided.

With regard to the parochial school system, we were pleased to report that we still have the same number of Christian weekly schools in the district, namely 66. The parishes were warmly admonished not to become tired and unenthusiastic in this so necessary and wholesome work on the expensive children, despite the costs involved. For he who has the youth has the future; this also applies to the church.

The division of the incoming budget money was regulated, so that the synod should not come off short, but also the district should not lack the necessary means for the operation of the work assigned to it. 61 percent of the offerings of our Christians are to be sent to the synod treasurer as regularly as possible. And that all our church members may be better acquainted with the kingdom business of our God especially in the District, arrangements shall be made for the *District Messenger* to come, if possible, into every family of our churches. But the keeping of the District Messenger should never be entrusted to the synodical bodies, the "Lutheran" or your *Lutheran Witness*,

shut the door. Many an arid thing was discussed longer or shorter, and, where necessary, resolutions were passed in the matter.

As for all districts, so for ours it was the year in which all its officers were to be elected for three years. Pres. Borger was re-elected, P. Wm. Grother became first and P. H. F. Eggers second vice-president. Secretary and Treasurer remain the same; the Board of Directors is also unchanged with one exception. May God fill these and all the officers, either re-elected or newly elected, with His Spirit and gifts, and set them to bless His kingdom! Yea, the LORD our God and Saviour, of whom is the kingdom and the power and the glory, be gracious and kind to our whole Synod for the salvation of many souls for his highly praised name's sake! Wm. Heyne.

To the ecclesiastical chronicle.

"Reforestation" and "Conservation" camps. New conditions bring new tasks. It is generally known that through our government many younger men are finding employment in so-called reforestation and conservation camps. In all, about 250,000 men have been sent to these camps at the present time, and there are no less than 183 such camps in California alone. How long they will exist cannot be said in advance; but the Missionary Secretary of our Synod, Father F. C. Streufert, has rightly called the attention of the various missionary authorities in the districts to the matter, in order that the pastors resident in the neighborhood may endeavor first to provide for our own young people in the church. If there are about as many people from our circles in these camps as there are in our own.

it was the percentage in the war camps at the time of the World War, then probably about 2, 500 men from our congregations will have been employed back and forth in these camps. Elsewhere in today's issue there is already an appeal, a request for names and addresses. We know that the Mission Director of the Minnesota District has also taken the matter in hand. And then there is the great missionary matter of reaching out to those who are still distant from the church through the spiritual care of our own young members. So it is certainly appropriate that we also give attention to this matter.

L.F.

Church Growth in the Adjusted States. Recently D. G. L. Kieffer, president of the Association for Ecclesiastical Statistics, published the figures of church membership for the year 1932. According to these figures the net gain in membership was 1. 81 per cent, or 1,088, 594 persons. The increase was four times as great as in 1931. D. Kieffer counts 204 religious bodies in the United States as a whole. These have a membership of 60, 886, 445. Of these, 50, 037, 209 are over thirteen years of age. Since 1900 the increase in membership in all the churches of our country has been 82. 8 per cent. During the same period the increase of the whole population of the country has been 65. 8 per cent. Estimating the population of the country at about 120,000,000, we find that only half of our people belong to any church.

Of the ecclesial communities mentioned in the statistics, six have more than two million members. In order they are the following: Roman Catholics, 20, 270, 718; Baptists (18 groups), 9, 929, 962; Methodists (19 groups), 9,088, 922; Lutherans (17 groups), 4, 315, 311; Jewish congregations, 4,081, 242; Presbyterians (9 groups), 2, 717, 331. All these ecclesiastical communities show considerable increase. The Baptists, for example, gained 356, 609 new members; they have the largest increase of all church communities. The number of pastors in our country is 231, 358, an increase of 3, 988. The number of churches in our country is 241, 690, an increase of 2, 724. The increase of the Lutherans is estimated at 56, 523, that of the Methodists at 94, 607, and that of the Eastern or Greek Catholics even at 222, 237, although the latter have rather collected old members than gained new ones.

It is interesting to note what a certain A. C. Marts writes of the effect of the present depression upon the church and business. He informs us, on the basis of close investigation, that while one of every six banks has closed, one of every twenty-two stores has closed, one of every forty colleges with a four-year course has closed, and one of every forty-five hospitals has closed, and only one of every 2, 344 churches has ceased its work.

Do the churches of our country cost too much? It is true that every church that spreads soul-destroying error - and this is true of many churches in our country - is actually not worth a cent, indeed it means the eternal loss of many souls. This we readily admit. But let us calculate differently, from a purely human point of view. Crime costs our country the high sum of two trillion dollars (P2,000,000,000) annually. Each individual criminal costs us P1, 500 annually. But for public education, our country spends only one hundred dollars per student annually. And how much do our churches spend on Christian education for their children? How much does it cost us to have church and school, pastor and teacher

have? Let your pastor tell you, or better, calculate how little you yourself have spent on church and missions in the past year.

The average giving in 1932 for all church purposes was \$19.02, while in 1931 \$22. 62 was given for this purpose. The depression, therefore, has not particularly affected Christian giving. Compared with the 1, 500 dollars that each criminal costs us, and the hundred dollars spent on each child in the public schools, the church with its mission has therefore received but heartily little even in the good years. The *Christian Herald*, in which this The author of the report concludes that our country is returning to the Church and that the Church is still "the greatest going concern". J. T. M.

Is there too much talk about money? From an article on this subject in the "Kirchenblatt" we take the following sentences, which are also significant for us. We read: "Money has its place in the kingdom of God. The command of the Lord Jesus that we should preach the gospel to the whole world cannot be shaken. But for the vast majority of us this command means that we pray and sacrifice money for the cause of Christ. Of the thirty-eight parables of Jesus found in the Gospels, no less than sixteen deal with money and other tangible goods. It is also significant that every time the Lord spoke of money, the Pharisees objected. The real purpose of the church is to win souls for the kingdom of God. Collecting money is not the main purpose. But because money is necessary if the church is to fulfill its purpose, and because lack of money interferes with and hinders the accomplishment of the work, money becomes very important to the work of the church. It should be clear, therefore, that the collection and management of funds in the Church must be viewed and judged from a higher point of view. Money is not a mell for the Church, but it must become a sanctified instrument that enables us to embrace the whole world with arms of love. When our gifts, even for our own church budget, are truly offered out of love for the Lord and not merely out of habit or a sense of duty, then we also have holy joy in them, and only then do we actually understand what money has to do with the kingdom of God."

To put it briefly, we can say that the reason why there is so much talk about money in the church is that the old Adam is still so powerful in us and that we do not like to give what the Lord needs for the building of His kingdom. If all Christians would act and live according to the new man who lives in them by faith, all the talk of money would soon cease, to the glory of the Lord Jesus and to the blessing of the church. J. T. M.

The Confession of a Daily Newspaper. Recently the *Toronto Globe*, one of the most influential and widely circulated dailies in Canada, printed in its columns an editorial, the concluding sentences of which we reproduce here in abbreviated form. The article itself was based on a series of articles which had appeared in the *Sunday-school Times*, under the title "The Growing Cry of the Popular Masses." The *Toronto Globe* chose the headline "God is not perplexed" for the article. There we read, "The quotes the brief saying of H. G. Wells: 'We stand at the crossroads, and no one knows where now.' Widely known through the daily press is the confession made a few months ago by the Lord Mayor of London, Sir Montagu Norman, the highest leader of the

Bank of England, one of the greatest financiers of our time, at a banquet: 'The difficulties are so great, so incomprehensible, that I venture on the subject not only in utter ignorance, but also in humility. It is too difficult for me/ But God is not embarrassed. Problems, difficulties, and uncertainties that are too hard for the greatest minds on earth today are not too hard for God. Now this would not comfort us much if we did not know another fact. God's wisdom, God's peace of mind and heart, are offered to men freely and gratuitously, if they will but be willing to accept these goods according to God's gracious provisions. When he so loved the world that he gave his only begotten Son for it, that whosoever believeth in him should not perish but have everlasting life, he also gave to all them that receive his Son all things necessary for that life. The world may be in turmoil, the whole human race may be dismayed and embarrassed, like waters that have been whipped to fury, to speak with a modern writer. But those who place themselves entirely in God's keeping, who believe in his Son as their Saviour and Lord, may be assured of peace even in the midst of all the anguish of death. You always receive peace according to a certain promise, for they rely on you,' Isa. 26:3. David, who certainly lived in stormy times when all men were embarrassed, wrote a psalm that is still as true today as it was when he sang it. The lovely singer of Israel said: 'Commend thy ways unto the LORD, and hope in him: he will do it well. Wait upon the Lord, and keep his way; and he shall exalt thee, and thou shalt inherit the earth,' Ps. 37:5, 34. When once our Lord Jesus Christ had most severely reproached the race of his day, yet he closed his discourse with a friendly invitation and a promise, which he still addresses to us in the midst of the trouble and affliction of our day: 'Come unto me, all ye that labour and are heavy laden, and I will refresh you,' Matt. 11:28." It is truly touching that one should be permitted to read these comforting words in a daily paper.

J. T. M.

At the Chicago Exposition.

On a trip to St. Paul for the meeting of the Minnesota District, I passed through Chicago on my way back, and I took the opportunity to visit the exhibition there, which has been mentioned repeatedly in our paper. It is also known that a large committee in Chicago has organized a special exhibition there in the name of our Synod, and announcements have repeatedly appeared in the "Lutheran" that visitors from our circles who come to Chicago and would like to stay with fellow believers have the opportunity to do so.

If I am to say something about the exhibition as a whole, however, I must hardly use the term world's fair; for that is not what the exhibition is, nor does it want to be. Anyone who, like the writer of these lines, has visited the World's Fair in Chicago in 1893 and especially the World's Fair in St. Louis in 1904, will immediately notice the great difference. Already in the outward appearance. The buildings bear no comparison with those of the earlier expositions, some of which were architecturally beautiful and artistic. Here they are strange, almost audacious, I might say futuristic buildings. Nowadays, architecture, like other arts, is looking for new ways; whether they are always beautiful ways, of course, is another question. Then, at the two earlier exhibitions - I'll skip them completely now - there were

the limited in scope but otherwise good publicity at Buffalo in 1901, and the deplorable exhibition at Philadelphia in 1926, which I also attended - about all the countries of the world were represented. That is not the case here, and one can imagine what a deficiency it is when countries like Germany, France, England, and many others have not participated of their own accord and have not sent exhibits. Furthermore, it can hardly be denied that the educational value of such exhibitions has receded considerably and that the commercial side has come to the fore. The time of world exhibitions in the full sense of the word is perhaps over.

Nevertheless, it must also be said that a visitor to the exhibition who is interested in progress in the fields of technology, electricity, transportation, arts and crafts, and some special areas of knowledge will find much there that is worth seeing. There is much more that could be said about this, but there is not enough time and space for it now. I have spent almost two days at the exhibition and have not yet had a closer look at everything I would like to see. And the fact that such an exhibition has been held on time at all in these difficult times is quite an achievement. In the first month, about two and a half million visitors came to the exhibition.

I was particularly interested in the exhibition in the so-called Hall of Religion, which I looked at closely. Naturally, the most diverse religious communities are more or less represented there. And quite rightly so. For our country is a religiously free country, as it should be, a country, as the blessed Stöckhardt says in one of his characteristic sermons, where every teacher is free to teach and every raving man free to rave. Thus the allied Reformed sectarian churches have their exhibition there, the Episcopalians, the adherents of Christian Science, who are always very purposeful and aggressive, the Jews, and other religious parties. The National Lutheran Council, in which the United Lutheran Church, the American Lutheran Church, and other synods, such as the Norwegian and the Swedish Augustana Synods, are represented, have also exhibited. But I think I can say that as far as plan and execution and richness are concerned, our Synod's exhibit is particularly worth seeing. It really gives a good survey of the whole activity of the Synod, of its educational system, its printed matter, and especially of its mission to the Gentiles; the latter exhibition especially attracts the visitors. The pictures and inscriptions on the walls are well chosen and well executed, partly the work of the Lutheran St. Louis artist B. Tänzer. The pictorial representations found in our St. Louis Seminary, the seals of the various Synodal Districts, are found in bright colors. The historical display is also worth seeing. Everything has obviously been carefully thought out and planned, and the committee - I met the committee members at the exhibition site: Fr. H. E. Brauer, Fr. H. Kohn, Fr. A. R. Kretzmann and Treasurer Jäger - have worked purposefully and diligently. The printed matter, freely distributed, "Lutheran," *Lutheran Witness*, tracts, catalogues of our An

The first of these, which are published in the German language, are going off like hot cakes, and one can hardly supply enough of them. I think I can say that I am otherwise quite sober in all such matters; while I am always in favor of right publicity, I am also decidedly opposed to all the puffery and advertising that I sometimes observe - the church must always appear worthy and conscious of its high task -; nor am I in favor of money being spent, as sometimes happens, somewhat haphazardly and extravagantly on such things. But I must say that this does not apply here. Every time,

when I have been to our exposition, the place has been crowded, and visitors are made acquainted with our position and activities, and ask for further information. A Chicago pastor told me that through this exhibit three adult persons have already been won to teach and be confirmed in our church. A member of the congregation, Mr. Martin Daib, who is well known in other circles of our synod, spends a lot of time there and is also able to give correct and accurate information. In addition, one always meets people from our circles, near or far, there or elsewhere at the exhibition. Not only did I meet a number of pastors and church members from Chicago, but church members from St. Louis and Paducah, pastors from North Dakota and Wisconsin, a candidate from our seminary who was visiting the exposition, a student pushing an elevator, and another working in a dining hall. Three sisters from Illinois married to three young pastors—one standing in British Columbia, the other in North Carolina, the third in Ohio—were there with their husbands and children.

It is also especially important that every Saturday and Sunday afternoon, members of our Synod hold one-hour church meetings in a larger room of the Hall of Religion. I made it possible to attend one of these to see for myself what was coming out of it. I found a very mixed audience, as one could already tell from the faces, known and unknown fellow believers, but obviously also many strangers. The committee members, under whose direction this is, told me that on average half or the majority of the visitors are strangers, who are made acquainted with our church, especially with our synod and its doctrinal position, and are pointed to the exhibition of our synod, to whom the one thing that is needed is also always said in one way or another. In addition, there will be suitable musical performances by congregational choirs or children's choirs. On the Sunday I was present, the speaker was E. Umbach, the executive secretary of the Walther League, the children's choir of our Immanuel congregation in Milwaukee sang beautiful church hymns under the direction of teacher A. W. Stelthorn, and Prof. A. Beck from our teachers' seminary in River Forest played the organ. But about this, as well as about many interesting ecclesiastical things I saw there, such as the German exhibition of ecclesiastical art and the much-mentioned unique Christian chalice from the first century (chalice of Antioch), I will perhaps give a more detailed account some other time.

L. F.

...stamped letter. With great desire to receive good news, I open your dear letters. It is true that your last letter is still accompanied by the complaint that in some hours despair seizes you, that your heart seems to want to break; but I hope to the faithful God that he will not let you sink in your distress. For He created you, redeemed you dearly through the blood of His Son, and adopted you as His child and heir in Holy Baptism. Therefore he cannot leave thee nor forsake thee. He has called out to all sinners through the prophet Isaiah (chap. 1, 18): "If your sin is like blood, it will become snow-white, and if it is like raisin, it will become like wool. God has worked in you the will not to serve sin, so he will not let the little spark of your faith go out, and he will gradually blow it into a bright flame with the breath of his mouth through his word.

And though it last till night, And again till
morning, Yet shall not my heart in God's power
Despair yet care.

They that wait upon the Lord shall renew their strength, that they may mount up with wings as eagles; that they may run, and not faint; that they may walk, and not be weary," Isa. 40. Thou writest that when thou preaches, it is as though thou showedest others the way to salvation, and wast lost thyself, and that thy preaching was but lip-work. But this is only the voice of the flesh and of the evil enemy, who would plunge thee into despair. Only preach Christ confidently, and boast of his grace; for this is the doctrine which the Lord commanded his disciples to preach. This preaching is therefore the best work you can do in your present profession. If you only believe in what you preach, your preaching will not only help your listeners, but also yourself. For this is how it should be. The apostle Paul writes: "Take heed to yourself and to the doctrine; persevere in these things. For where thou doest these things, thou shalt save thyself, and they that hear thee," 1 Tim. 4:16. Nor must thou think, if thou feelest thyself dead and unbelieving while thou preaches, that therefore thy preaching is dead talk. No, the word of God is and remains living and powerful, Heb. 4:12. And as for yourself, you must remember that faith is not a feeling, but a reliance on the word of promise, "a certain confidence in that which is hated, and not doubting that which is not seen," Heb. 11:1. When that father brought his possessed son to Christ and asked for help, Christ said to him, "If thou couldst believe!"* Then the father felt how hard it would be for him to believe, and therefore cried out with tears, "I believe, dear Lord; help my unbelief! And what did Christ do? Did he say to the father, "Your faith must first be without all unbelief"? No, but he necked him, Mark 9:17-27. By this beautiful example reflect thyself. I imagine that thou too art such a patient as that father, so that when thou sayest, "I believe, dear Lord," thou must immediately add, lest thou lie, "Help my unbelief! But this is a sign of weak faith, but not of unbelief; for he that would willingly believe, believes already. But Christ does not reject even the weakest faith; for it is written of him, 'He will not break the bruised reed, nor quench the smouldering wick,' Matt. 12:20. O my dear Ferdinand, only learn to trust thy Saviour! He is kind and gracious; he who comes to him will not cast him out. Let it be told thee what is written in the epistle of the fourth Sunday of Advent:

A beautiful letter of consolation from D. C. F. Walther.

Today's number of the "Lutheran" brings the obituary of D. Walther's son, who, after forty-nine years of service in the church, has passed to the rest of God's people at the advanced age of eighty-six. Now, after his death, I may publish the following beautiful letter from his father to him, written under the 13th of December, 1871, a short time after the son entered upon the ministry. The letter is also at the same time a beautiful testimony of how the fathers of our Synod, in this case Walther and Wyneken, stood by each other in intercession. The letter reads:

"My dearest son!

"It was only today that I received your letter written on the 8th of this month, but dated by the Post Office as the 11th of this month.

"Rejoice in the Lord always; and again I say, Rejoice. Phil. 4, 4. open your heart to the joy of Christmas, for there is a joy proclaimed 'which shall be to all the people'. Among them you also belong! Speak with that song:

Back off, you trailer trash!

For my joy-master, JEsus, enters in.

"A short time ago I wrote to dear Wyneken that you were in great distress of heart, and I asked him to include you in his intercession. Yesterday I received a letter from him, in which he writes to me, among other things, the following: 'I have included your dear Ferdinand in the register of names of those for whom I have to pray daily, right next to his father. When he is out of the fire again, I would like to know it. So I see him again in the general register, and will then find another whom I put in his place. The Lord, who looks on the wretched, will also look on him in mercy, and make something proper of him to the glory of his name, which cannot be done without able contests.' Behold, then, Thou hast also a good intercessor beside us. We will not cease to cry unto God for Thee, saying, 'We will not leave Thee, Thou blestest him.' Therefore wait for the Lord. Be of good courage, and do not despair, and wait for the Lord. . .

"The 'Lutheran' of December 15 contains much that is beautiful. Read it and be refreshed by it. How beautiful is Gerhard's life story by Fr. Günther! Even as a pupil, Gerhard was in great trouble with his conscience."

The longer letter then contains a number of interesting ecclesiastical news and remarks, as usual in Walther's letters, and concludes with the following words:

"We are all well. All hail thee a thousand times. May God keep you in good health during your hard work and your winter hardships, and give you a merry heart; for as Solomon says, 'a good courage is a daily prosperity,' Prov. 15:15. May God help you strongly in your Christmas work and bestow a rich blessing upon it!"

"Your faithful father

"C. F. W. Walther." L.F.

In May, 1873, he had married Berta Biltz of Concordia, Missouri, daughter of the well-known Franz Julius Biltz, who was one of the early pioneers in what was then the West, and later did much to bring our St. Paul's College at Concordia into existence.

Surviving the deceased are his widow, four sons, among them Fr. Theo. F. Walther, a daughter, and a sister, Mrs.



Eight. F. G. Walther.

Magdalene Keyl, who is already ninety years old and lives on Staten Island, New York.

Funeral services were held at Messiah Church, St. Louis, May 27, D. R. Kretzschmar, president of the Western District of our Synod, and the local pastor, W. F. Wilk, delivering the funeral orations. Burial took place in the Concordia cemetery.

"And thou shalt go to thy fathers with peace, and be buried in a good old age," Gen. 15:15. W. F. W i l k.

New printed matter.

What Is Christianity? And Other Essays. By the *Rev. Prof. F. Pieper, D. D.*, Late Professor of Dogmatics, Concordia Seminary, St. Louis, Mo. Presented in English by *John Theodore Mueller, Th. D.*, Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. VIII and 290 pages 5X7½, bound in cloth with gilt title. Price: P1. 75.

It is with very special pleasure that we present this book. As the title indicates, they are treatises of our blessed D. F. Pieper, which he delivered and later published in German and which have now been published in a smooth English translation by his younger colleague and collaborator. They are six treatises, "The Nature of Christianity," written in 1902 as a reply to Prof. Adolf Harnack's much-mentioned book on "The Nature of Christianity", then "The Lay Movement Ordered by God" of 1913, "Man's Reconciliation with God" of 1916, "The Holy Scriptures" of 1921, "The Christian World View" of 1923, and "The Open Heaven", the unforgettable last lecture of our blessed teacher from the last Synod of Delegates he attended, namely, in River Forest, in 1929. All these treatises find in the German language well-known and disseminated. Here they are presented to the younger generation, especially to our parishioners, in English. What impression the teaching of D. Pieper's teachings made on people from completely different circles, we would like to share here in detail as a recommendation of this book. The writer of the following words is a German writer who came to Canada in 1927 on behalf of a world-famous German newspaper to become better acquainted with the prospects for poorer immigrants. By a strange twist of circumstances he became well acquainted and friendly with one of our pastors, attended his services, conversed with him often on spiritual matters, and also, on his advice, attended the meeting of our Alberta and British Columbia District in Stony Plain in 1927. He later returned to Germany and is now editor-in-chief of a monthly scientific magazine.

Obituary.

On Ascension Day (May 25) Ferdinand Gerhard Walther was taken home by the Lord of the Church to his heavenly abode. He was born in St. Louis on February 23, 1847, and was baptized with his twin brother Constantine by his father, Father C. F. W. Walther, in the old Trinity Church. Ferdinand received his schooling in St. Louis, then attended Concordia College at Fort Wayne, and completed his studies in Concordia Seminary at St. Louis, where he graduated in 1871.

In the fall of 1871 he accepted the call to the church at Brunswick, Missouri. To this congregation his entire ministry was devoted. He served it for forty-nine years. He did not enjoy a vacation during his entire ministry; only during his father's last illness did he spend several weeks at his parents' home at his father's request.

He reached the age of eighty-six years, and was never ill until about a year before his death. His life came to a peaceful close at his home here in St. Louis, where he has spent the past thirteen years.

writing. This highly educated man wrote when he received the news of D. Pieper's blessed passing on June 3, 1931 (and his words may be considered a special peculiar recommendation of the present work):

"But we need not fear death. God gave us Christians a good consolation, which endures all times, all sorrow, all grief of this existence forever and ever. He sent us his Son, our dear Savior, to save us from the curse of sin and the fear of death. We Christians know that when the last hour comes, when the little light of our life is about to be extinguished, we need not be afraid, but rather can rejoice; for the Lord Jesus Christ will carry us in his arms into the bosom of the Father, and we shall be like a child who was lost and now found the way again that leads to his home, his eternal, blessed home." . . .

"These words I found in an old notebook of mine, which I always carry with me, and in which I record what seems to me worth recording forever from the day. They are a quotation from Prof. Pieper's paper on 'The Power of the Gospel,' which was the centerpiece of the June 1927 Synodal Assembly of the Alberta and British Columbia Districts of the Lutheran Synod of Missouri, Ohio, and Other States, held in Stony Plain, Alberta. O I remember those rich, filled days as clearly as if they had ended only yesterday; and yet it is four years since this unique and unforgettable man stirred the hearts of all who listened to him then. Fearlessly, yet not with the fearlessness of despair as some philosophers, but in the blissful fearlessness of faith in the Son of God, he has now wandered across to that distant - for us still distant - land where he will reawaken to a more beautiful, deeper, purer life. Thus his death was the affirmation and confirmation of what he taught, and at the same time the crowning of this evangelical life. I remember that Prof. Pieper in his lecture at that time - it must have been the same morning or afternoon when I noted down the words mentioned at the beginning - quoted a line from the old beautiful hymn, 'I am a sojourner on earth.' It reads:

"I walk my roads that lead to my
native land. Where, without
measure, my father shall comfort
me.

He has now recovered in the fullest and truest sense of the word and is comforted forever. Thus it is we who find to mourn, not he. We have no lasting city here, but the future, eternal one we seek. He has found it, while we do not know how long the way will still be, which God has still destined us to go.

"I was not fortunate enough to be able to call Prof. Pieper my teacher; how very different my path would probably have been! I heard him for scarcely a week. But this was enough to make me feel richly blessed by him to-day and for ever. How bright and golden then the sunshine broke in the windows of the little schoolhouse in Stony Plain, where pastors, church members, and guests listened to his words! Sometimes, when he paused in his lecture to collect himself for a new section, there was such silence in the room that you could have heard a pin drop to the floor. He had all the hearers completely under his spell, and scarcely ever have I experienced the truth of the word of Scripture, 'Where two or three are gathered together in my name, there am I in the midst of them,' so vividly as in those days of Stony Plain. A manly piety radiated around this man who - of this I am convinced - could not only teach but also fight, a knight of the Holy Spirit without fear and reproach, a worthy descendant of Luther, who did not allow himself to be traded and marketed, but served with an incorruptible heart the one who had called him, a man of 'Here I stand, I cannot help it; God help me! Amen', a truly exemplary preacher of the Word of God.

"I am grateful to my Maker for granting me the days then at the feet of this man, equally unshakable in faith and doctrine. His venerable figure will always be to me one of the few whose example is worth living up to-or, more modestly, trying to live up to; for he combined in himself a keenness of intellect with a great modesty and goodness of heart, boldness and high flight of thought with a wide-ranging compassion for all living things, readiness for any serious discussion with an unshakable faith in the Gospel.

"A faithful and untiring servant of his Lord and Saviour has gone home, whither only our hope and longing can follow.

"Truly and again, it is we, not he, who are to be lamented find."

And shall we add a word of recommendation especially for our congregation members? Half a year ago a faithful reader of the "Lutheran" wrote us, among other things, the following: "While reading the "Lutheran" of January 10 and the article you wrote on "Our Delegate Synod", I thought of Father D. Pieper, who is now resting in God, and how he gave the wonderful lecture "The Open Heaven" at the last but one Delegate Synod in 1929 at River Forest. For I was a delegate at that time, and the lecture left such an impression on me that I always remember the open heaven." So writes a plain, simple Christian.

L. F.

News about the community chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 6.) Ordained and inducted:

On the 2nd Sunday, n. Trin. (25 June): Kand. Albert Winkler in St. John's parish at Hope, Kans. assisted by the O. Meyer and G. Klattenhofs of P. K. J. Karstensen.

On the 3rd Sunday, n. Trin. (2 July): Kand. A. T. Kellermann in St. Paul's parish at Kensal, and in St. John's parish at Bordulac, N. Dak. by P. A. H. Lange. - Kand. Walter H. König in St. John's parish at Pilger, Nebr. assisted by PP. W. E. Hamann, J. W. Peters, R. Norden, E. J. Möde and G. A. Zoch by P. W. E. Harms.

Introduced:

P a g e:

On the Feast of Trinity (June 11): P. L. S. Imm in St. Peter's parish at Minneapolis, Minn. by P. O. H. Lottes.

June 12: Rev. E. F. B e r g m a n n at St. Peter's parish, Midland, and Zion parish, Kadoka, S. Dak. by Rev. A. W. Kraft.

On the 4th Sunday, n. Trin. (July 9): Bro. John Kavasch z'un. in Oalvar^ parish at Vernon, N. I., assisted by PP. F. Weidmann, A. Brunn, and W. Brunn, by P. L. H. J. Henze.

Teacher:

On the 3rd Sunday, n. Trin. (July 2): Teacher Ewald Nolte in the St. Paul parish at Napoleon, O., by F. J. Lankenau.

Inauguration.

Church: On May 27, the new church of the Lutheran congregation at Forquetinha, Lageado, Rio Grande do Sul, Brazil (P. R. F. Güths), was dedicated to the service of God. Preacher: P. E. Hörle.

Anniversaries:

Anniversaries.

On the 3rd Sunday, n. Trin. (July 2): The Immanuel congregation at Burns, Who. P. P. W. Sellman), the 25th anniversary. - Trinity church at Whittlesey, Taylor Co, Wis. P. J. H. Stelter), the 50th anniversary. Preachers: PP. H. C. Hintz and R. E. Heschke.

Advertisements and notices.

Conference displays.

The Southeastern Minnesota District Conference will gather Aug. 15-17 in Faribault, Minn. Please, register with P. O. Bolz. Work will have J. H. Hafner, H. Hardt, W. A. Schramm, E. Scharlemann and teacher E. F. Wallmann. Pastoral sermon: E. J. Marxhausen, E. Meyer. Confessional sermon: F. C. Ahrens, J. H. Hafner.

F. C. Ahrens, Secr. xro tarn.

The Mixed Conference of Okawville- County will meet in the church at New Minden, Ill, August 22 and 23. The following papers are on hand: Augustana, Art.I: P. Marquardt. Augustana, Art. II: P. Müller. Oat66Ü68i8, tzuk8. 174-176 (8aneinÜ6Lbion): Teacher Kalthoff.

D. 688ON in Orbüozrapü^: Teacher North BrooP. 8eüov1 kudlieit^: Teacher Brauer. UaZion teacher Redeker. Preacher: Heinke (Frinke).

Confessor: Schlobohm. Please register or cancel in good time with the local pastor, IP. K'. Loe8berin\$, LLinäan, Ill.

O. H. Friedrichsmeyer, Secr.

The Eastern Joint Conference of the Central Illinois District will meet from August 22 (9 "I.) to August 24 (LL.) at P.

Bräunigs

Parish at Buckley, Ill. Do not forget to register with Bro. Bräunig in a timely manner. F. C. Wunderlich, Secr.

Synodal Ads.

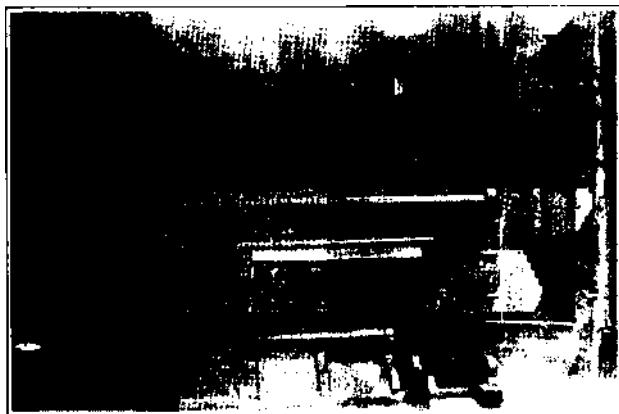
The Kansas District of our Synod will meet August 16-22 at the 8b. <loün'8 6oll6\$6 at Winfield, Kans. The opening service will be held Wednesday, August 16, at 10 o'clock in the morning. German paper: "The Epistle of St. Paul to the Philippians" (Prof. W. H. Wente). English paper: "The Profession of the Pastor" (P. F. Worthmann). More details in the "Lutheran Messenger of Kansas".

O. C. J. Keller, Secretary.

The South Nebraska District of our Synod will meet from August 16 to 22 in the Teachers' Seminary at Seward, Nebr. The opening service will be held on Wednesday morning at 10 o'clock in St. John's Church. Papers, "The Fourth Petition" (Prof. F. Wenger); "Düe kirbanie 8xirib in 6üureü an'! 8tat"" (Prof. Paul Reuter). Further information will be given in the "District Messenger".

Wm. J. Rösler, Secretary.

in Shihnan. Despite its age, it still serves us well; indeed, it is the best organ in our entire mission. May the undersigned cherish the wish and perhaps even express it, that one day a true missionary friend will give us a somewhat larger reed organ with pedal? Our present organ, which is only a melodion, could then still be put to good use, namely in the school. And when we later have a-



The mission organ in Shihnan, "venerable" by age.

Once we have a larger chapel, we might also get a pipe organ, which is still very rare everywhere in China.

Our church pews are very simple. Not even half of them have backs. But we like to make do.

In front of the chapel we have placed a large white board across the street with the inscription "Fu Din Tang" in large black letters. Fu Mn Tang means in German Cvangeliushalle. May God in mercy grant that the dear gospel preached in our chapel may produce ever more abundant fruit, so that God's name may also be glorified among us and His kingdom may be spread ever wider!

Shihnan, Hupeh, China.

R. J. Müller.

Don our schools and educational institutions.

Austin, Texas.

Principal H. Studtmann of our Progymnasium in Austin recently wrote, among other things:

"You may be interested to know how our little institution has fared this past year. We have every reason to be grateful. We have certainly felt the pressure of the present difficult times. Money has been rather tight at times. We had quite a number of poor pupils whose parents were hard hit by the economic situation in the country. So the money did not always flow promptly. Some of them remained backward. Nevertheless, we did not increase the boarding fee which had been reduced to P90. The communities of the district supported us in the strongest way. What they lacked in cash, they replaced with food. You will certainly be amazed when I give you some samples of this. We received 300 pounds of sausage, over 1,000 pounds of bacon, ham and fresh meat, 450 dozen eggs, 300 chickens, 150 gallons of lard, 21 goats and a large number of jars of preserves.

"Our pupils have generally enjoyed good health. This may be partly due to the fact that, as has become the standing order with us, they spend an hour and a half each Monday morning in our little woods

worked, chopped down the brush, cut down dead trees, etc.

"Our graduating class of eight students will probably continue their studies at Winfield. Two more will probably enter Seward when their finances permit. Thus we have already given 41 preaching students to other institutions and dismissed 17 teaching students, not all of the latter of whom have continued their studies, mostly for want of money. Among our students this year was again a Spaniard. We will probably get two more Mexicans this fall. As far as new admissions for the coming school year are concerned, nothing definite can be said yet. We would have little difficulty in attracting new students if the financial situation in the state were not so dire." L. F.

To the ecclesiastical chronicle.

From our Synod.

Deputation ceremony of a candidate for Brazil. On June 18, a solemn service was held in the Gethsemane Church in Chicago, which will long be remembered by this congregation and all who attended it. It was a farewell service, at which L. F. Klug, a candidate for the preaching ministry, was deputized for missionary service in South America. R. T. W. Strieter, a member of the Missionary Commission, which has its headquarters here in Chicago, preached the sermon on Gen. 24. The undersigned conducted the deputation, at which the members of the Commission and the Rev. E. Jehn and E. T. Lams assisted. After the service all present assembled on the ground floor of the church, where a social after-party was given by the members of the Yorkas Society. The following Sunday, Candidate Klug began his long journey via Germany to Brazil, his future field of labor. "God be with him on the way, and his angel guide him," and set him to be a blessing to many!

F. G. Mietzler.

Mid-West Teachers' Conference. From June 20 to 22 the Mid-West Teachers' Conference met at our teachers' seminary at Seward, Nebraska. A large number of teachers, professors, and pastors attended.

In his opening speech, the chairman, teacher E. C. Müller, put the words of the Saviour, "Do you not know that I must be in that which is of my Father? He showed that especially in these serious times the faithful teacher lives and works more and more in that which is of his heavenly Father.

By special request of the conference, D. P. Kretzmann of St. Louis again appeared in our midst. He presented a paper on "Objectives in Lutheran Education". For two hours each day the conference was privileged to be edified by this instructive work. This one work alone was a rich substitute for all the expenses and loss of time that this conference caused.

Also covered and discussed were "The Advantages of the One-room School" (Teacher Theo. Aufdemberge); "How to Vitalize the Teaching of Religion" (Teacher E. Marty); "Migratory Birds" (Teacher C. Brandhorst); "The Moral Life of Luther" (Teacher J. Brase); "The Principal Industries of the West Central States and Their Relation to the Natural Resources of the Region" (Dr. J. T. Link).

In connection with the conference, the class of 1908 celebrated its twenty-fifth anniversary. Nearly all the members of this class had joined.

On June 21 the usual social evening took place under the direction of teacher Aufdemberges.

The teachers O. Gundermann and Klemens Deffner served the conference with good organ lectures.

The following officers were elected: Chairman: E. C. Müller; Vice Chairman: J. Brase; Secretary: C. Brandhorst; Treasurer: O. Gundermann; Committee for Works: E. Marty, Theo. Schmidt and F. Eggers.

May the faithful God continue to bless our Mid-West Teachers Conference for the good of our community schools!

H. O. Bloch.

Is our mission too expensive among the deaf and dumb? This question is addressed by Fr. O. C. Schroeder in our paper for the deaf and dumb, the *Deaf Lutheran*. According to the information in this

Article, our government spends about ten million dollars annually on the education of the deaf and dumb. It maintains seventy institutions for the deaf and dumb, in which there are 14, 235 pupils. These are taught by 1, 881 teachers. In addition to these institutions there are 133 physicians, six nerve specialists, eleven social workers, seventy-nine orderlies, 127 clerical assistants, and 1,097 other employees and workers. The paper writes: "Our government holds that what it owes to children who can hear, it owes in like degree to the deaf and dumb. One is aware of the fact that one must not shirk the high responsibility one owes to these poor people. Now this work is, after all, a fruit of Christianity. If Christ had not come and founded His Church on earth, nothing of this labor of love would be found on earth. But much more important still is the spiritual provision for these poor. Our Lutheran Church spends only a small fraction of one percent of what the government appropriates for bodily care and education, on mission among the deaf and dumb. Should this be too much? The deaf and dumb are included in Christ's command, 'Preach the gospel to every creature!' What they need most is God's Word, for this alone can kindle in them new spiritual life. God's Word alone can also give them hope in life and in death; it alone has the power to make them happy here in time as well as there in eternity. How, then, shall we answer the question whether our mission to the deaf and dumb costs too much? In the light of the Word of God and of history, we say: No, we do not spend too much on this mission/ As grateful as we are to the Synod for the opportunity it gives us to bring the Gospel to the blind, deaf and dumb, we are more and more convinced that more could and should be done. Proportionately expensive is the work, and it is very difficult; but if a soul is lost, it is lost forever. Therefore, since we have God's word, let us also preach it with ever-increasing zeal and faith. " This special plea addressed to Christian hearts-for that is what the above words are intended to be-will certainly not be without fruit.

J. T. M.

Reading our Confessions. The "Ev.-Luth. Kirchenbote", the magazine of our Argentinean District, prints in its current numbers the beautiful paper that was read on the occasion of the District Assembly in Villa Alba. In order to encourage the readers to read these articles eagerly, Father M. Berndt writes in an editorial: "Our confessional writings, from which an article of the Formula of Concord is dealt with here, are a true treasure trove of Christian doctrine and use such clear and distinct language that it is only to be deeply regretted how little our Christians are familiar with their content. It is, after all, a rarity in this country that even one

the Augsburg Confession is known to our members more than by name. This is a poor thanksgiving for the glorious inheritance that has come to us in the Lutheran Confessions. Let us let the matter be more important to us, and let us also immerse ourselves in our confessional writings! After diligent, regular reading of the Bible, above all, continued, careful reading and study of our confessions will bring it about, under God's blessing, that we do not remain children in knowledge, who are weighed and swayed by all kinds of wind of doctrine, by the craftiness of men and deceitfulness, Eph. 4:14, but to become masters who have their senses exercised by habit to discern between good and evil, Heb. 5:14. Thus the number of mere name Lutherans will become fewer and fewer, while the number of those who really are Lutherans by conviction and want to remain Lutherans will increase more and more."

The writer also gives the following advice: "In most parish libraries there will be an edition of all the Confessions, called the Book of Concord. And where no such church library exists, one should ask for a copy from one's pastor, who will certainly be able to give advice. Individual Confessions are to be had in tract form or separate volume for little money, and even the whole Book of Concord is not too expensive a book in view of the treasures it contains."

We take this opportunity to again call attention to the popular edition of the Book of Concord, which is available from our Concordia publishing house at a reasonable price. We subscribe wholeheartedly to what is said here about the study of the confessional writings of our church. May it also come to pass that our congregation members strive more and more for the study of the Lutheran confessions!

J. T. M.

Domestic.

"Intolerant and unchristian." This is how a reader of the "IUe" recently described this paper,

because in a

had warned against the liberal radio preacher Dr. H. E. Fosdick as well as against the so-called Appraisal Commission. The paper had warned against Fosdick because he denied the virgin birth of our Saviour, the resurrection of the flesh and the miracles of the Bible, and against the Rockefeller Appraisal Commission because this modernist lay committee had advised that Christian missionaries work hand in hand with Buddhists and Mohammedans in the fight against materialism. Dr. Fosdick, in fact, is the pastor of the younger Rockefeller, to whom the Appraisal Commission owes its origin. Rockefeller is as liberal as his infidel pastor.

No less incredulous, however, is the reader who wrote to the paper: "My husband and I, both high-minded Christians, could not read without indignation your intolerant and unchristian remarks about such a fine man as Harry Emerson Fosdick is. Your article on the Mission Report also characterizes your narrow, petty-bourgeois position (your narrow, provincial attitude). Your fight is a hopeless one (Your fight is a losing one). Do not send us your paper any more. If you do, we will send it back."

This matter concerns us as well. Yes, we Lutherans are even more "intolerant" than the *Sunday-school Times*, so that we also accuse this paper of unionism. But we may note what this paper writes to the "high-minded Christian and her husband." Quite calmly and pertinently it replies that it has indeed high cause to warn against Fosdick and the Appraisal Commission, and brings further evidence of the

Unbelief of these persons. Then it shows how our highly praised Saviour was also "intolerant" against the "high-minded" of his time, namely against the Pharisees and Sadducees, by exposing their hypocrisy before the people on the basis of the Word of God. Then we read, "We hold it both our privilege and our duty to be intolerant of all doctrines which reject the Scriptures and Christ. Physicians who are successful in the healing of bodies are very intolerant of the scime of disease, and of all kinds of contagion which cause sickness and death. If such intolerance is of importance where the cure of the body is concerned, it is all the more important where the soul of man and eternal life are concerned. St. Paul, speaking by inspiration of the Holy Spirit, was so intolerant that he wrote: "But if we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

"Dr. Fosdick and those who follow him boast that they are tolerant, tolerant. But is the indignant letter of this reader really tolerant? We recall the truth once expressed by one in the words, 'I never knew a liberal who was really liberal against others than liberals.'

"All who in obedience to God 'fight for the faith once given to the saints', Jude 3, do not fight a hopeless battle. On the contrary, by God's grace, all who trust in Christ as their Savior and build on His word overcome 'far because of Him who loved us,' Rom. 8:37. "J .T.M.

A daughter of Tolstoy in this country. The Evening School reports that a daughter of the famous Russian writer, the late Count Leo Tolstoy, is now living in Pennsylvania on an old, dilapidated farm that was given to her rent-free, happy to have escaped the "workers' paradise" of Soviet Rutzland. She lectures on Rutzland, writes, and spends her free time doing all kinds of farm work with a friend. About Russia she says: "In Russia we would not be allowed to grow anything for our own use or for sale. All the crops we would grow there we would have to hand over to the government, and they would determine how much of it we would be allowed to consume for ourselves. In the end, however, it would not even let us have as much as we needed." Recently she issued a petition to the whole world against the "bloody slaughter" under the Soviet government, which cruelly eliminates all opponents of its program, among whom are thousands of innocent persons, as we have often shown in these columns.

It is gratifying that Countess Alexandra Tolstoy is finding peace and quiet here in America. But let us not forget that her own father, with his godless, seditious writings, did much to make Russia what it is now. And these writings are also widely read in this country, especially by the young people who attend our colleges and universities, where Tolstoy's books are extolled to the students as valuable literary contributions. The world literature of our time is in many cases so corrupt that one cannot read it without harm to one's soul. J. T. M.

The Gutenberg printing workshop at the Chicago Exposition. We would like to draw the attention of our Lutheran exhibition visitors to the Gutenberg printing workshop, which was produced a few years ago for the Gutenberg Museum in Mainz and can now be seen at the exhibition. The

However, the types, casting instruments, press, etc. are not those used by Gutenberg at the time, but imitations. Nevertheless, the visitor is offered a faithful picture of how things were done in a printer's workshop in Luther's time, when the Bible was distributed in thousands of copies. How the paper, which was made by hand, was moistened and hung up to dry on strings after printing, how the printing form was blackened with leather balls instead of rollers, how the types were set in angle hooks and closed to form: all this can be seen here, and whoever sees it must be amazed that, in view of the great simplicity, the printers of that time were able to achieve such astonishing things. Some of Gutenberg's original sheets, for example of the famous 42-line Bible of 1455, as well as facsimiles (faithful reproductions) of valuable Gutenberg prints, which are kept in the Gutenberg Museum in Mainz and in large libraries, as well as other valuable publications of the Gutenberg Society are also on display here, but under glass. Incidentally, of the forty-five extant copies of the famous 42-line Bible, the first printed with movable type, eleven are now in the United States, six of them in New York alone, while Germany has only twelve. England has nine, France four, Italy two, Spain two, and Austria, Portugal, Poland, and Switzerland one copy each. In addition to these, many single leaves from incomplete copies are still to be found in the hands of Bible collectors.

At the time of the Reformation, the invention of the printing press served primarily to distribute the Bible, as is still the case today, with the great Bible societies in England, America and Germany printing and distributing millions of copies each year. Luther judged of the art of printing: "The art of printing is the highest and last gift of God, by which he carries on his cause; but it is greatly despised even by those who practice it." (2, 1658.) Luther's further remark on this must be especially close to us. He writes: "It is the last flame before it is extinguished in the world. It is at an end, as happened to Jerusalem when it despised the very best Christ with His very holiest preaching; then it perished." The contempt of the art of printing as a gift of God, driving his cause, is especially seen in the fact that this noble art is so often put in the service of the devil. We Christians especially despise the noble gift of the printing press when we read all kinds of things but set aside the dear Bible book. It is fine to be interested in old editions of the Bible, but it is necessary that we should look at and notice God's Word held before us in the Bible. "Blessed are they that hear and keep the word of God," says our Saviour LuP. 11, 28. J. T. M.

Nobility. Dr. S. S. Drury, Principal of St. Paul's School, Concord, New Hampshire, has recently published a book on *Education*, in which he addresses in fifteen chapters on true education all teachers, parents, and even the pupils themselves, in order to illuminate in simple language the problems of education. The danger that threatens us, he says, is above all the snobbery that children get into the habit of, both in the homes and in the schools, and which is strengthened by our bad literature as well as by our movies. But what our children need most in the schools is religion. He writes: "Let the innocence implanted in hearts by God be raised and enriched"-he does not consider the Fall-"for this is as much the prerogative of the college student as of the little boy in the nursery." Indeed,

what true religion is, this acknowledged teacher himself does not seem to know; at least he does not say so in his book.

Nevertheless, it is significant that this educator calls attention to two faults in our state education, namely, the arrogance or pride and the lack of religion. The first is only the consequence of the lack of the second, namely, religion. Where the fear of God does not enter the boy's heart, pride and arrogance necessarily follow. But the latter, as the writer points out, is not in harmony with the democratic constitution of our country; it has no place in a people among whom there are no distinctions of caste and rank. Where it occurs, it is to the detriment of the deceived pupil himself as well as to the detriment of his fellows. Therefore, if boys are to be brought up to be good citizens, religion must be implanted in their hearts, so that they remain free from arrogance.

We see that the religionless education is again and again recognized as an insufficient one, even by such men who lack true Christian knowledge. How fortunate are all parents who can send their children to schools where God's Word, both Law and Gospel, is impressed upon them, so that on the one hand they are brought up to true humility, and on the other hand, through faith in Christ, gain the right view of earthly and heavenly things! J. T. M.

Beyond the capacity of the readers. That this is true of the contents of *The Lutheran*, the paper of the United Lutheran Church, has been the subject of a complaint to the editor. To this the editor remarks that he is always ready to hear just criticism; but that it is written to him that he should write his articles in such a way that "the ordinary Christian man can understand them without straining his brain," "something that ninety-five per cent of the readers would not like to do," is very discouraging. He could, however, prove from letters that there were no such people in the United Lutheran Church; at least there were quite a number of readers whose letters bore witness to the fact that they were firmly grounded in knowledge and were also eager to learn more and more from God's Word.

We must agree with the editor on this. True Christians and true Lutherans are not people who want to read without "using their brains. It is true that now and then it happens that an editor writes beyond the reader's comprehension. But this happens only exceptionally. Our church bulletins are generally written in such a way that the simple Christian can easily understand them. On the other hand, right Christians always make an effort to grow in knowledge, as God's Word prescribes: "Grow in the knowledge of God!" Col. 1:11. (Col. 1:11) They are fond of teaching, and they exercise themselves with diligence even in the difficult things which are written in God's Word, and which lead to advancement in knowledge. Where this interest is not found, there is want; and where such want is found, even the simplest article of doctrine is not read.

J. T. M.

Modernism in Songs. In *Christianity To-day*, Dr. J. Gresham Machen complains that the Modernists in the Presbyterian Church want to spread their unbelief through new, unchristian songs. First they have conquered the pulpits, then they have done away with the old, Christian interpretations of Christ, and now they want to rob Christians also of the old hymns in which the truth of the Word of God is expressed. In one modernist song the congregation asks God to deliver the church from the "race and creed warfare." In another hymn, "faith in simple humanity" is preached, an

Faith, which Fosdick in particular has substituted for faith in God. Machen writes, "This is a religion of reliance on human power and human goodness, which is virtually contrary to the Christian religion as emphasized in the Bible and the Creed of the Church." He further says, "The present struggle in the Church is not a cold academic [scholarly] quarrel, but a struggle which touches the heart as much as the head, indeed which conditions the whole direction of human life. There must be no compromise between the Christian religion and the new songs. In the song ('From Greenland's Icy Mountains' one has left out the verse in which it is said: 'And only man is vile. We do not want to emphasize this, but man is depraved and needs the free, supernatural grace of God. If the church becomes healthy, its songs will also become healthy again

The only difference among Baptists. In the *Literary Digest* a writer sneers that there is no more difference between the Baptists in the North and those in the South of our country than that in the North, when a preacher is called, it is asked whether the pastor smokes, and in the South whether he is a representative of the "open communion," where everybody may go to communion. One can understand this ridicule if one keeps two things in mind, namely, first, that the Southern Baptists have separated from the Northern Baptists merely because of the slavery issue, and second, that both groups have become lukewarm and lax in regard to doctrine. This mockery, therefore, affords a deep insight into the spiritual low state of these two sectarian groups. With the Northern Baptists it is indeed the case that the more liberal a pastor teaches, the more celebrated he is. That a man should preach unscriptural, false doctrine, that is no sin; but that a pastor should smoke, that is, according to Baptist judgment, something unseemly. This indifference to the teaching of Scripture is also spreading greatly among Southern Baptists. In the past, Southern Baptists insisted that someone represent "closed communion," that is, that a pastor see to it that only those who belong to the congregation go to communion. Now, however, it is demanded that the preacher represent the "open communion," that is, that he let everyone go to communion who wants to go to communion.

However, things are not quite as bad as the scoffing writer in the *Literary Digest* portrays them, even among Baptists. From the Baptist periodicals printed in the North as well as in the South, one can see that even among Baptists there are still those who take doctrine seriously. But that they have to put up with the ridicule of the *Literary Digest* is their own fault. If they would separate themselves from the scoffers, the world would not include them in a group to which they do not really belong after all. It is chiefly the wicked Unionism among the Baptists that has done so much to promote the spread of modern unbelief in their midst in recent years.

And one more thing. As to "open" or "closed" communion, this question is of less importance among the Baptist sects, since they have no true Lord's Supper at all. Both groups, Southern and Northern Baptists, deny the essence of Holy Communion, namely, that it is, to use Luther's phrase, "the true body and blood of our Lord JEsu Christ, under which bread and wine we Christians are instituted to eat and drink by Christ Himself." He who denies this has no Lord's Supper, but only a commemoration of Christ's passion and death devised by men, which in the last analysis is as contrary to Scripture as the butchery in the Roman Church.

J. T. M.

Stamps. On this point the "Ev.-Luth. Gemeindeblatt" writes: "In recent years, especially in the post-war years, governments have taken to issuing a new series of stamps frequently. This is not done out of necessity, but for the sake of business. One counts on the stamp collectors, whose number in the world today exceeds one million. So it is worthwhile to have new stamps printed; for this sales area can be relied upon, especially since many stamp collectors purchase the stamps by the sheet. Now Germany has also recently decided to issue a new series of stamps. The Protestant Youth League in Germany is now exerting its influence to have one of the planned stamps bear the image of Luther. Possibly this wish will be complied with, and Luther's picture will be emblazoned on one of the new stamps. In which outfit would Luther make himself most suitable there? In any case with a mourning cloak around his shoulders!

"The Soviet government in Russia will also have new stamps printed, and they are to bear anti-Christian images. The Pope wants to protest against this and turn to the League of Nations and the Universal Postal Union so that they at least prevent Russia's government from having such stamps with anti-Christian images produced for foreign traffic. But how can the Pope protest, since he himself is anti-Christian?"

The matter is not as unimportant as it may at first appear to the reader. Our modern stamps remind us of what is important for the hour. But now the 450th anniversary of Luther's birth recalls to us his great work; and the world has high cause to be reminded of Luther and his Reformation. The writer of the article complains of the Soviet government in Russia and of the Pope, both of whom are anti-Christian. This is true. Both hate the gospel with equal hatred; both are subversives in state and church, though from different points of view. The world needs to learn anew that the gospel is the only remedy for sin-tainted mankind. Where the gospel is held in honor, neither the pope nor the atheists can hold their ground; there the fear of God flourishes and faith reigns; and there God also gives his earthly blessing, since it stands well with such a saintly, God-fearing people. One could also be reminded of this by a stamp with Luther's portrait.

J.T. M.

Abroad.

What do the "German Christians" want? The so-called "German Christians" in Luther's homeland are making a lot of noise. Many contradictory things are being written about them, and also many things that must fill all faithful Lutherans with concern. The profound agitation that is evident in German politics is also noticeable in the field of religion. All faithful Christians in Germany should therefore confess their faith calmly, but fearlessly, and not allow themselves to be swept away by the maelstrom of the agitation of the times. According to a recent discussion printed in the "Tägliche Rundschau," the pastor of the military district, Müller, said the following about the reorganization of the church: "We advocate the complete preservation of the confession of the Reformation, but we demand a further development of the German Protestant confession in the sense of sharp defensive measures against all modern heresies. The Church, in its mission as the German Reformation Church, is to supply us with the weapons for our struggle against all un-Christian and un-German. The eternal truth of God, as Christ taught it, is to be presented to the German soul in an understandable form.

language and manner. We stand up for ecclesiastical German customs and discipline in town and village, for the sanctification of Sundays, for Christian schools, and for the cultivation of every good, pious German custom anchored in our race and our people. We advocate the vigorous development of the Christian activity of love within our church. We commit ourselves and demand this commitment from all evangelical men and women to serve in our congregations. We want to serve by tireless advertising of our services, by chivalrous advocacy for the poor and needy, by defending our faith where it is attacked or questioned, and by faithful evangelical confession in public. I emphasize once again: the most important and decisive factor for the shape of the German Protestant Church is its unanimous confession. When this foundation has been laid, it will also be possible to erect the uniform external structure which the present time demands."

These high words of Müller can be interpreted in many ways, and not always in the right way. In any case, the newly formed church is to serve the German state as it now exists; hence the deep seriousness that lies in Müller's words. However, the newly-formed church will be built entirely on a unionist basis. Müller writes: "When the common ground of the various confessions of the Protestant churches of Germany, which have become historical, has been found by appointed organs of the Church, the 'German Christians' have the task of helping to build, by missionary proclamation of this inward common ground, the spiritual foundation on which alone a new building of the Church is possible."

But what is the "inwardly common" of the Protestant churches of Germany? In this country the Federal Council has long since sought the "inwardly common" of the Protestant churches of America. But what was finally meant to be found as such was nothing but workism as well as feudalism of all decided Christian confessions. According to Fosdick, this is the "inward commonality" of the evangelical churches, that one does not worship Jesus, does not acknowledge Him as the God-man Redeemer, does not hold the Bible to be God's ingiven Word, rejects the miracles of the Bible, and seeks blessedness through good behavior. Will it not be the same with the military district pastor, Müller?

J. T. M.

Hitler's Book Burning. The burning of books, which took place in Germany some time ago at Hitler's instigation, has been ridiculed in many circles. Certainly, some books were burned unjustly, while many ungodly books continue to be read in spite of Hitler's measure. But Hitler's burning of books was only a sign of his party's position against Bolshevik and Communist books. It was a sign that one no longer wanted to tolerate what should have been tolerated long ago. What serious-minded Christian men and women in Germany had wanted for many years, namely, to cleanse the country of the filth of books, was called into the soul of the public by Hitler's book-burning. How much dirt and filth there was in the book market in Germany is told by the editor of the *Northwestern Lutheran* of the Wisconsin Synod who toured Germany in 1931. He writes: "We were amazed at how many Marxian, Bolshevik, Communist, even atheistic books were on display in the market, books that must be wrecking Christian culture not only in Germany but throughout the world. We bought a book entitled 'The Struggle Against God,' which sets forth the doctrines, aims, and methods now being used by the Marxians and Communists in

Germany are everywhere favoured and spread. We found such publications as 'The Communist International,' 'The Atheist,' 'The Proletarian Voice of the Freethinkers,' 'The Program of the Communist Youth in Germany,' 'The Red Flag,' 'The Red Voter,' 'The Revolutionist School Struggle,' 'Moscow's Attack on State, Church, School and Family,' etc., etc."

"It is not fitting for us to join in the charges of the Bolsheviks against Hitler's burning of books," writes the *Lutheran Herald*, the paper of the great Norwegian Synod; "for the anti-Christian and immoral books which were burned destroy the foundation of Christian civilization. Let us rather thank God that Germany has been saved from Communism. As Stanley Jones, well known in Eastern Asia, points out, the battle between Christianity and Bolshevism is burning all the way to China and India." J.T.M.

Lutherans in Canada. According to the *News Bulletin* of the National Lutheran Council, the Lutheran population of Canada has grown in the last fifty years from 45, 833 to 394,052. The largest number of Lutherans is in Saskatchewan, 113, 631; then follow: Ontario, 96, 957; Alberta, 82, 409; Manitoba, 46, 878; British Columbia, 36, 627; Quebec, 8, 254; Nova Scotia, 7, 949; New Brunswick, 967; Yukon, 239; Prince Edward Island, 76; and the Northwest Territories, 64. But of the 394, 052 who call themselves Lutherans, only 129, 154 belong to a Lutheran church, so that still more than half the Lutherans in Canada are unchurched or in sectarian churches. Let us not forget, therefore, our extensive field of labor in Canada, which needs our intercession as well as our support. It is interesting to note that according to the report given, only 19,534 reported themselves as unchurched in Canada in 1921; in 1931 this number dropped to as low as 16,043. It would seem, therefore, that the position in Canada on this matter is different from that in the United States, where it is often boasted of as being indifferent or hostile to the church. J. T. M.

The Jesuit Order. The Roman Jesuit Order has developed a very significant activity in the last decade. At present it has about 22,000 members. Of these, the tenth part, about 2,590 members, serve in the mission. They have among them about forty-five different missions, so constituted as to reach about 170 million non-Christian people. In "Christian" countries the Order has about 1,965,000 Catholics, with 210,000 catechumens. The Order maintains seventeen seminaries with 1, 467 seminarians or young men who wish to join the Order. In 9,000 schools the Jesuits teach 345,000 pupils. In the 100 orphanages of the order there are about 10,833 orphans, and in its 23 hospitals about 17,000 sick people are cared for annually.

The organization of the Roman Church in all spheres of its activity is, on the face of it, the best that can be imagined. We Lutherans are not surprised about this, because we know that before the Last Day, Antichristianity will flourish in a very special way. The prophecy that Paul holds up to us 2 Tim. 3, 1-5 also refers to the great Antichrist, about whom the apostle gives us even more detailed information 2 Thess. 2, 1-12. We Lutheran Christians should be moved by the work of the Antichrist to spread the gospel all the more zealously. J. T. M.

Church and opium trade. As the "Apologist" informs, the "Social Commission of the Ecumenical Council for Practical Christianity", the so-called Stockholm Movement,

The Council of Churches urged all Christian churches in all countries to take decisive steps against the opium trade flourishing in the Eastern countries in order to eradicate this evil. This is their response to the "Convention for the Restriction of the Manufacture and Regulation of the Distribution of Narcotics" adopted by the Geneva Opium Conference in 1931, which, in order to come into force, had to be approved by twenty-five countries by April 13 of this year. It is reported that this requirement has not been met, and the churches are now being asked to lobby their governments to give the matter their warmest consideration.

Now, as to the matter in hand, any stand against the opium trade will be greeted with appreciation and thanks, not only by Christians, but also by respectable worldlings. Opium consumption, which plunges thousands of people into misery and ruins them physically and spiritually, is a disgrace to our time, especially to the nations involved, which are considered "Christian" in heathen countries.

But there is another opium trade in the world, a thousand times more terrible than the above, and against which all Christians and churches should take an immediate stand, because it leads millions of people astray, and finally to eternal ruin, namely, the "opium trade" of unbelief and false doctrine, which is celebrating triumphs in many churches of America and Europe. Opium it is to the soul to touch the divine law and deny the wrath of God upon sin; and opium it is to revile the glorious gospel truth of the justification of a poor sinner by grace alone through faith in Christ JEsu. Unfortunately, this happens precisely in churches connected with the Stockholm movement. We contribute to the elimination of this opium trade if we most zealously proclaim the law and the gospel purely and loudly and testify against all pernicious unionism. If God's Word were listened to throughout the world, there would be no more opium trade in the Eastern countries. The only salvation for the world, first of all in the spiritual, but also in the physical, is the preaching of the pure gospel. J. T. M.

Obituaries.

P. Ernst Werfelmann was born in Willshire Township, Van Wert County, Ohio, September 3, 1860, the son of J. H. Werfelmann and his wife, Luise, née Buuck. When he was three years old his father accepted a job to Grafton, Wisconsin. There the lad attended school and continued in the parochial school when his father followed a calling to the Kreuz church in Milwaukee in 1871. After his confirmation in 1875, he first entered the school teachers' seminary at Addison, but later decided to abandon his studies there and prepare for the preaching ministry in our seminary at Springfield. In 1882 he passed his examination. He then first became assistant to Father August Reinke at Bethlehem Parish in Chicago, in a newly built branch school, where he immediately began teaching thirty-two children and preaching on Sundays. Until the year 1885 he thus served the Bethlehem congregation as assistant pastor. When some of the members of this congregation formed a new congregation near the mission school, he became the pastor of this Christ congregation, where he spent his entire life's work and served this congregation for forty-six years.

To the ecclesiastical chronicle.

Domestic.

Sale of old seminary property. It is to be reported of our St. Louis Seminary that the old seminary property in the southern part of the city, at Jefferson Avenue and Winnebago Street, which is historically memorable to many readers, has been finally sold. Our Synod had entrusted this matter to our Board of Directors in 1926, and those who are somewhat acquainted with the matter know also that the committee of the Board concerned made a bona fide effort to dispose of the property. Offers had been made, both puffing and unsuitable; always, however, the matter fell through. Then came the depressed business situation, and little could be done in the matter, as anyone who knows the business situation since 1929 will understand. More recently an offer was again made and carefully considered on all sides, including by the Board of Presidents recently assembled in River Forest, especially as this offer would have been detrimental to the nearby church and school of our old Holy Cross congregation in which the old seminary had been parochial for so many years, and probably would not have given proper satisfaction in wider circles of the Synod. So then the Board of Directors sold the property, which was an ongoing expense to the Synod, and whose old building had become very much in need of repair and would have incurred new expenses, to Holy Cross Parish for twenty-five thousand dollars without any condition or clause. The purchase, in which the Cross Parish officials first acted, was confirmed by the Cross Parish on August 7, after lengthy and careful deliberation. How the parish intends to use the property will be determined by itself in further deliberation. However, it is generally known that both the parish school and the Sunday school are flourishing and that more space is needed for the latter, and the nearby old seminary can be used for this and other purposes. L. F.

A devastating storm on Spruce Island (Isle of Pines). Our missionary on Spruce Island, D. Hugo E. Hartmann in Nueva Gerona, informs us that another devastating storm hit the island on the night of July 2. The devastation hit our parishioners there especially hard, since no fruit had yet been sent off the island. They just have to wait for the fruit harvest to get work in the packinghouses. Our members are for the most part poor, and this is their only source of income, as there is almost no other employment to be found. The storm was preceded or followed by heavy rains and floods, so that the poor people have lost all that was in the ground, and it will be several months before they have enough again to feed and clothe themselves. L. F.

Meeting of the Plenary Commission for Negro Mission. On July 18 and 19, the General Commission for Negro Missions met in our teachers' seminary at River Forest, primarily because the Presiding College and the Board of Directors of the Missouri Synod also met there in those days, on whose decisions it depends how much money we have available for this important mission in the coming term. It was with great joy that the Commission welcomed the fact that the Missouri Synod had not further reduced the budget set, and that the Wisconsin Synod was also making every effort to do its part. Also the Norwegian and Slovak Synods, in spite of their small numbers, have promised to raise as much as possible for the continuation of the negro mission. The firm

The sum set aside is just sufficient to enable the Commission to carry on the work with some restriction, without running deeply into debt. But in the Northern States it counts on the white congregations and their vigorous assistance, so far as new mission stations are to be opened there. The prospects of successful mission are very favorable in the North. Were the Commission's hands not tied, it could utilize about twenty of the present candidates for the preaching ministry. Owing to the want of money, no new buildings will be listed; only the necessary repairs will be made. Our college at Greensboro will continue as it is at present established, although we have an abundance both of preachers and teachers even in the negro mission, precisely because it is impossible for the commission to open new stations. But this year's high school graduates who do not receive a profession will return to college to study theology for another year. The Commission recognized that the two missionary papers, the *Missionary Dove* and the *Lutheran Pioneer*, were not so

that they would close with a deficit at the end of the year. However, because both papers have a good number of faithful readers who pray and give much for the mission, a plan has been submitted to the local commission in St. Louis whereby the two papers might be continued in such a way that their publication would not cause a deficit. The plan will be discussed by the Commission and, where possible, adopted.

A new constitution for an eventual colored Lutheran Synod was discussed and finally referred to a committee, to which D. Fuerbringer and D. Fritz and P. L. A. Wisler were members. From Omaha, Rev. G. V. Weber had appeared to report in person on the progress of our little negro congregation there. Our northern mission workers, together with other representatives who were attending a conference in Chicago at that time, appeared before the commission and were welcomed by it.

Two congregations in the North are now independent, namely, the congregation of Bro. Carter in Chicago, and that of Bro. A. Schulze's in St. Louis. Other congregations are making efforts to become independent, and, God willing, this will in time free up funds which can be used for new stations.

The General Commission on Negro Missions spent two busy days in Chicago. Much time was spent on individual questions which we cannot go into here. But one thing became clear to us again during the discussion: our negro mission is still experiencing God's rich blessing of grace. Therefore, as long as God wills to use our services in this mission, let us continue in prayer and labor for the glory of our most blessed Savior, who also shed His blood for the Negroes.

J. T. M.

A Meeting of Editors of Christian Magazines. As the "Ev.-Luth. Gemeindeblatt" reports, a meeting of editors of Christian periodicals took place in Washington, the nation's capital, on April 18 and 19. The present plight of church periodicals was especially discussed, as well as the question of how the plight might be remedied. Of the discussions that took place at the meeting, we highlight a few. One speaker said: "More papers are now cancelled than ordered. Only in one home out of twelve is a church paper kept. In 1900 the ratio of Protestant periodicals to other periodicals was five times as great as it is now, and even then it was not great." The present distress was given as the chief cause of the decrease in readership. Other causes emphasized were: the reading of other periodicals and papers, lack of ability-

difficulty in understanding the magazines, lack of interest in the church generally, etc. One editor remarked, "Ten per cent of all readers form the preachers, ninety per cent the church members; yet ninety per cent of all criticism stems from the pastors." With regard to the necessity of church periodicals, there was entire agreement. It was stated that the church journal is the main chain of communication between the synod and the individual member of the congregations belonging to the synod. To this the "Church Gazette" remarks: "This is certainly true. What the church does, how many institutions it maintains, for what purpose it maintains them, what they accomplish, what their maintenance costs, likewise with regard to missions, charitable efforts, etc., every member should and must be informed about this, if he is to take part at all in all these important works. What one is to take part in, one must also know about. The love of labor in the kingdom of God, of course, can only come through the gospel, and that by the Holy Spirit awakening faith; but the love that flows from faith must hear of the work that must be done, if it is to be really active, and have joy in its progress."

The report goes on to say that some journals have even made progress despite the hardship. For example, between February and April of this year, the Adventist paper *Watchman*

year the number of readers increased from 28,000 to 50,000. The Campbellites, or Disciples of Christ, with their paper, pointed

World Call, they achieved the same success by having four thousand women take it upon themselves to solicit readers in the communities during a so-called *World Call* week. The Catholics are achieving the same goal with their "church bulletin month" in which every member is encouraged to order a church bulletin.

In conclusion, the "Gemeindeblatt" notes: "The depression explains some, but not all. The whole question is on a par with church attendance. Not all who belong to a church come to church, alas, alas. That is, after all, the complaint everywhere. And what is the reason? There is a lack of grateful appreciation of the gospel, which offers to us sinners, without merit or worthiness, the forgiveness of all sins through Jesus Christum. Along the same line is this, that church magazines lack faithful readers. Why? Because a church magazine brings exactly the same thing, no more and no less, as the church: the gospel, the gospel work, here orally, there in print. If you despise a thing in one place, you despise it elsewhere. In the matzo as we can lift faith and love, we lift our Christian magazines. At that meeting one of the speakers said: 'The faithful readers of our church magazines are those we have in church every Sunday/ An improvement in readers of our magazines must come from within. There we must lift and nurture through faithful work. Something good, something lasting can only come when there is something good inside in the heart. All plans that do not aim at bringing about good fruit through a good tree are basically unspiritual and create only momentary successes. To work on the heart was the apostle Paul's way. And that alone is spiritual and creates lasting fruit.' J. T. M.

What a child's illness can be used for. In the Wisconsin Synod's "Parish Bulletin," a pastor shares how he was once asked to baptize a child who, in the doctor's judgment, would probably only be able to live three to four hours. The doctor had urged the parents to have the child baptized immediately. When the pastor came to the house, he found a large crowd gathered there, apparently to comfort the parents and to help them in other ways. But before the preacher baptized the child, he instructed the crowd on the importance of baptism.

He emphasized the necessity of baptism and showed them what a great grace God shows us humans in baptism. The crowd listened attentively, and thereupon the pastor baptized the child.

Later, when he was on his way home, the child's father accompanied him a short distance. On this occasion he told the pastor that if the baptism was as he had just heard, he would like to be baptized himself. When asked if he had not been baptized, he replied that neither he nor his wife had received Holy Baptism. His father and his mother had belonged to different church communities, and since they had consequently quarreled very often about religious questions, the baptism of the children had been omitted altogether. But now he would like to be baptized. So the lessons began, which were often interrupted by the illness of the child. When the child died, however, the lessons were continued all the more eagerly, especially since the child's mother now also took part in them. After a short time, not only the father, but also the mother and a sister of the deceased child were baptized and received into the church.

Unfortunately, in the sectarian circles of our country, Holy Baptism is almost universally despised. This is because it is not considered to be "the bath of regeneration", as the Scriptures teach in Titus 3:5, but only a mere sign of the inner workings of the Holy Spirit. The consequence of this is that many children are not baptized now and that they remain unbaptized later when they are adults. We Lutherans have all the more reason to testify to the wonderful content of grace and the divine power of baptism, not only in word but also in deed, by always holding this glorious means of grace in high esteem, by taking comfort in it, and by praising and extolling it before other people. But for this it is necessary that we study our catechism diligently. J.T.M.

Abroad.

News from Australia. The *Australian Lutheran*, the

The organ of our brothers in that country so far away from us, brings some news which will probably also interest our readers. First, the sum of 1,050 has been bequeathed to the Synod by a deceased confrere for various purposes, a gift which, with the general poverty in the country, is very convenient to the Church. - When the lofty towers of St. Paul's Cathedral were consecrated in Melbourne, one of the services was also given to the Masons, whose Grotzmeister, Warren Kerr, a Congregationalist by religion, preached a special sermon. The sects are as infested with lodges in Australia as they are in this country. - Australia's gcburt rate is at present so low that it is to be feared that the death rate will soon be higher than the birth rate. The paper writes: "During the past year the population of our continent has increased by only 50,000. The great empty stretches in our country will either remain empty, or other nations with their millions of people surrounding us will eventually fill them. We would not be surprised if God thus punished a people who disobeyed His command to be fruitful and multiply." - From Haifa in Palestine the paper reports that two Jewish women there the other day bought nineteen New Testaments in Hebrew at a Bible store. They said: "We represent a group of Jewish women who have made it their business to study the Bible. This includes the New Testament, which brings the history of our people up to the present time." To this the paper writes: "We hope that the study of the New Testament will bring these

will bring women to the knowledge of their Messiah, who was crucified by their ancestors through Pontius Pilate. God has a remnant even among this VolP. There are not many of them, but still some who come to faith in Christ."

I. T.M.

A Martin-Luther-Gift. In the June issue of the "Allgemeine Ev.-Luth. Kirchenzeitung" there appeared an appeal for a "Martin Luther gift". We read there: "With the whole of Lutheranism, Protestant Christianity is preparing to celebrate the 450th birthday of its reformer. November 10, 1483, when Martin Luther was born, was a day of God's special grace. Luther restored to the church the gift she had lost, the pure gospel of the grace of God in Christ JEsu. He also restored to her the task she had forgotten, to preserve and witness to this Gospel of JEsu Christo unadulterated. Today our church still has the same gift and the same task, even today in a special way. We are experiencing a turn of the world in which we must remember that our Church has only one treasure in all her poverty and only one weapon in all her struggle: the Word of the LORD, the firm prophetic and apostolic Word which vouchsafes to us the gracious God."

These introductory words are followed by the request for a Luther gift. The gift is intended for the Evangelical Lutheran Church of the Ukrainian people in Russia, which numbers about forty million and whose hour of reformation is only now dawning. In innumerable places this people is ever more urgently demanding the Bible in the Ukrainian language and pure evangelical preaching. A Lutheran church has come into being and is growing beautifully both internally and externally. The gift should therefore be used for the distribution of Ukrainian Bibles, for the training and remuneration of Ukrainian preachers of the Gospel, and for the creation and expansion of a church headquarters in Stanislau as the center of the Ukrainian Lutheran congregations. The appeal also says: "With the Martin Luther gift we want to bear witness to the fact that we are truly mindful of what God has given us through his servant Luther. By bringing to others the Gospel which Luther, by God's help, has given back to us unadulterated, we want to make the Lutheran past and the Lutheran present one and make November 10, 1933, a day of blessing."

Such a request for a Martin Luther gift also brings home to us our duty to offer thanks to God for the gifts he has given us through Luther. Is it not strange that now, in the year of Luther's 450th birthday, we have so much opportunity to bring the Word of God to the people? Might not our Martin Luther gift be that we all work hand in hand to pay off our Synod debts and gather new gifts to spread the gospel ever wider and more vigorously? J. T. M.

Cooperation.

The Church consists of preachers and hearers. While the former have to preach the word and administer the sacraments, it is the duty of the latter to receive it, "not as the word of men, but, as it truly is, as the word of God," 1 Thess. 2:13. This is the most intimate cooperation that can exist on earth. The regular attendance of the public services is the strongest proof of this for preacher and congregation; for thereby they strengthen one another in the faith.

and at the same time bear strong witness against the unbelieving world.

This cooperation then extends to the business side of the church. You see, a church also has a business side. We have congregational meetings for that purpose. There, too, we have to work together. Apost. 6, 2. 3 gives us laymen a beautiful instruction on how we should all lend a hand in the affairs of the church.

According to this instruction all our business affairs should be regulated. Some work can be taken away from the preacher and placed in the hands of the members, thus increasing the interest for the congregation.

Attempts by some members of a congregation to organize associations within the congregation without involving the preacher and the whole congregation should not be made. Even if such associations want to serve a good purpose in and of themselves, they will not be a blessing to the congregation.

However, not only within the congregation, but also elsewhere lay people and preachers need to work together. We live in the world and come into daily contact with it. It goes without saying that preachers and listeners should show each other due honor and love, as God requires of each. Then, by our mutual walk, we also give the world an example of our cooperation.

But how if our preacher can no longer labor among us, if infirmities of age and other infirmities make it impossible for him to continue in the ministry? What then? Is it then still necessary to work with him? Can there still be any question of cooperation? Most certainly! If we really took our cooperation with him seriously while he was still strong and spry, the support he now needs will not be lacking on our part. The provision of the old servants of the Word, and of their widows and orphans, only knits the bond of love more firmly together.

Layman.

Why some church members don't like their pastor's sermon.

The following experience of a proven confessor of the Lord gives the right answer to this question.

Johann Jakob Maser was one of the greatest state scholars of the eighteenth century. His life was honorable, his conduct blameless; but he was also so honest that he could not penetrate anywhere in his career. But, as he himself says, he had no spark of true religion, not even of natural religion.

But frequent requests to become Catholic, many a challenge and tribulation, his own reflection and the sermons of Georg Konrad Rieger in Stuttgart and D. Weismann's sermons in Tübingen were the reason for his conversion. He was especially serious about the passage John 7:17: "If any man will do the will of God, he shall know whether this doctrine is of God, or whether I speak of myself. Then he realized that in his thoughts, desires, words, and works, the evil reason of his heart was everywhere evident. "Thus," said he, "I cannot possibly please God; thus can I grasp no confident hope of eternal blessedness in that life." But the gospel of Jesus Christ as the Son of God and the mediator between God and man first brought rest to his soul.

Oddly enough, his wife, without Maser knowing about it.

To the ecclesiastical chronicle.

From our synod.

On the "Missionary Forward Movement". When our district presidents met in River Forest on July 19 and 20 to distribute candidates, they also discussed and favoured the previously planned "Missionary Forward Movement". The name explains the matter sufficiently: We do not want to stop the work of the Lord in Jesus' name, but to continue it faithfully, purposefully and in the best possible way, and that in such a way that we not only put the existing forces into the service of God, but also use them in such a way that they serve where they do not stand in each other's way, but really cultivate new important fields with the seed of the Word of God. This mission-forward movement is as biblical as it is reasonable. It is biblical because it is based on JEsu's great Great Commission: "Preach the Gospel to every creature!" and because it moves along the lines set by our Saviour Himself and, after Him, especially by His great Apostle Paul. It is reasonable because every Christian who reflects on the present situation must say to himself that we are not acting wisely and prudently if we do not now utilize the forces at hand and take advantage of the missionary opportunities which are everywhere given us by God. It is quite beyond doubt that the faithful God, who means well with our Church, is now testing us to see whether we have faith, love Him with all our hearts, and are willing to make sacrifices for His cause. Blessed D. Pieper once said, "God grant that we may never grow soft!" It is precisely on this that the faithful Savior is now testing us. God wants strong, not soft Christians; He demands faith, not doubt; He requires us to work while it is day; we are not to stand idle in the marketplace. If we pass the test, we shall experience his blessing in a special way. But if we prove lukewarm, it may be that he will spew us out of his mouth. This is a serious time, when each one must humble himself before God's throne, test himself, and pledge new allegiance to the Lord.

Three things are especially necessary now. The first is that we reflect on what we have in our synod. The word synod does not sound very nice in German; it is a Greek word that only weakly expresses the fact that we are a union of Christians who value God's Word, who love to hear and learn it, and who also put it to use in Christian and church life. This fact should fill us with a fervent love toward our synod, a love that dares and urges everything for its preservation and propagation. As good national citizens we love our fatherland and let it cost us much that a good government is preserved for it; as good Christians we want to love our dear church even more, because it has God's pure word, which is the most precious treasure on earth. Let our first watchword therefore be: Back to the old love of our dear Lutheran Church with its preaching of the pure Word!

Secondly, prayer must be added to this, and that is persistent, fervent, faith-filled supplication to God that he would continue to bless us with his grace and let his word run and grow among us. As God's Word itself tells us, a Christian's prayer accomplishes much if it is earnest, JaP. 5, 16. If our missionary forward movement is to continue, we must form a great prayer union that sighs, prays and pleads day and night that Jesus' kingdom may be promoted and spread. It is through prayer that we will win victories, not otherwise. God give us now much grace to pray

keeping prayer! May every Christian daily present the need of the Church to Almighty and All-Glorious God!

The third is giving, and that is joyful, abundant, regular giving, as each Christian gives his gifts according to what God has blessed him with. And should we not gladly lay our contributions in the lap of our Saviour, who bought us with his blood, even in these times of need in many places? He wants to bless our gifts in such a way that they will bring us rich benefits and salvation, not only in the spiritual, but also in the earthly. And to this end he has done so much for us that even the richest giving remains but a feeble thanksgiving. May God therefore grant us much grace to give rightly for his kingdom!

Jesus lives! This is our Christian comfort. And that we may now live and reign with him spiritually, this be our right Christian consecration! J. T. M.

Lutheran Lay League. Among the many meetings held in Chicago this summer was the annual meeting of our Lutheran Lay League on July 14. Prof. O. P. Kretzmann of Springfield opened it with an address on Exodus 14:15, "Tell the children of Israel to *go forward*," and the meeting also resolved anew to stand faithfully by the Synod and its works, and not to lag behind in this work, but to go forward. The question of how the meetings of the so-called men's clubs in a congregation and the meetings of the voting members of the congregation should relate to each other was freely discussed under the direction of the secretary of the L. L. L., Mr. B. J. Jordans of Decatur, Illinois. It was stated that the congregational meeting was to determine and promote all the affairs of the congregation, and that, therefore, by its very nature, every member of the congregation should attend this meeting. The men's club was a voluntary association, which came together in a Christian-social way, in order to get to know each other better and to interest its members ecclesiastically, which would then benefit the community and the church itself. In this interest the L. L. L., publishes a paper, and has employed an executive secretary, Mr. T. G. Eggcrs, to represent this cause within right bounds.

L. Meyer presented to the assembly the matter of our candidates and the great missionary possibilities of our church, Father H. H. Hohenstein the matter of the radio station LHIQ, Vice-President J. W. Behnken encouraged the members to faithful work, and Father J. C. Baur spoke in the interest of Valparaiso University. The following brethren were elected officers: President: Edwin H. Faster, Stewardson, Illinois; Vice-Presidents: Edw. F. Pritzlaff, Milwaukee; Dr. A. Prodöhl, Birmingham, Alabama; E. J. Echtenkamp, Buffalo; M. L. Wyneken, Los Angeles. Secretary, B. J. Jordan, Decatur, Illinois; treasurer, Louis H. Waltke, St. Louis; financial secretary: Theo. W. Eckhart, St. Louis; Board of Governors: Oskar P. Brauer and J. A. Fleischli, St. Louis; L. C. Heine, Omaha; Edw. Meese, Jr. of Oakland; W. J. Bosse, Indianapolis; V. B. Seims, New York; E. W. Schultz, Sheboygan. L. F.

KFUO. Our KFUO station recently received the following letter, which testifies to the blessing of witnessing the Gospel through our station. We read: "It will certainly please and at the same time encourage you, especially in these evil and difficult times, to hear the following. When I was recruiting new pupils for our school last year, I was also called to the house of a Methodist minister. After a few minutes he said he intended to send his little boy to our school. I explained to him that his child would then also attend religious instruction like all the others.

attend. He asked me if my church was connected with those who maintained KFUO. When I answered in the affirmative, he chased: 'Very well; if you teach the same thing that KFUO teaches, I will only be able to rejoice in what you teach my child.' His boy then also came to school. May the Lord bless the work of our sending station, and may His wonderful work among us go on still further!"

By the way, former Governor Weber of Nebraska also sent his children to one of our schools, although he was not a Lutheran. We also know of a principal of a college sending his children to one of our schools. And where are your children going this fall? J. T. M.

What to do with our sons? An English newspaper deals with this question and then gives the good advice that one should remain reasonable (sober) when judging the future of a son. This advice is good. Parents owe it to their children to advise and educate them in such a way that they not only become good citizens of heaven, but also make the best possible use of their disposition and talents in this life. St. Paul suggests this thought to us when he writes: "Let not the children store up treasures for the parents, but the parents for the children," 2 Cor. 12:14. Now there is one profession on earth which is above all others glorious and blessed, namely, that in which one serves God in His kingdom as a preacher or teacher; and in order that suitable young people may be trained for this profession, that is why our church maintains its teaching institutions. In recent years these institutions have been able to place many candidates for preaching and teaching in the service of JEsu, so that at present a larger number are still unprovided for. This may lead one father or another to think that there is nothing wrong with studying and that it would be better if his talented, pious and willing son did not go to college. But to judge thus would be very wrong. God wills, as our prayers and other gifts, so also our sons for his service, and it is easy for him to arrange it so that they may also serve him. Moreover, after a few years there may again be a shortage of candidates for preaching and teaching positions. Therefore, whoever has a pious and talented son who would like to study, send him to college in Jesus' name, pray diligently for him, and leave the rest to the Lord of the Church. But our institutions also serve those who do not wish to become preachers or teachers, but who do wish to obtain a Christian higher education. Precisely because the higher educational institutions of our country have so often become places of unbelief and hostility to God, this secondary purpose of our colleges should not be left out of sight. In short, in judging the future of his son, let him remain sober and judge everything according to God's Word, which also gives us the best hints in regard to this important question. He who acts in accordance with it will stay on the golden middle road between pride and despair, will walk safely, and will soon learn that God is still in the regiment, and well directing all things. J. T. M.

"Not to Missouri." In Brazil our church work has ever been strongly opposed by the Uniate Riograndens Synod there. Our brethren were described as North Americans who had come into the country for the purpose of encouraging trade with North America. It especially aroused the displeasure of the Riograndens Synod when our co-religionists began to extend their church work through the Portuguese language. Now, however, the Riograndens Synod itself speaks a different language. Thus Prof. Fr. Schelp of our seminary in Porto Alegre quotes the following passage from your "Sonntagsblatt", written by a pastor of the said Synod.

We read: "Likewise, the advancement of the national language in our communities must be given the most serious attention. Although the number of official acts performed in Portuguese is not yet large; it has not yet exceeded 106, one must not close one's eyes to the fact that the number of those who no longer speak German, or do not speak it well enough, is increasing in our congregations, which is especially noticeable in confirmation classes. If we do not want to deport these people who want to belong to us to Missouri, to the Catholic Church or to the Methodists, Episcopalians and Baptists, or even to drive them into the arms of faithlessness, something must be done for them from within the church." We adduce this as a proof of the diligence with which our brethren in Brazil are carrying on their work, not only in German, but in Portuguese. J. T. M.

From our Colegio Concordia in Crespo, Argentina. Last year the rather important commercial city of Concordia in the province of Entre Rios, Argentina, celebrated its centenary in a festive manner, on which occasion a generous exhibition of the province's products was held. Schools were also invited to send in industrial products. Since our institution had to send in only intellectual products, we had first asked the board of the exhibition whether these were also acceptable; but we were asked to send in such only if no prize was intended for such works.

Thus, student works in five languages were sent from our institution to the management of the exhibition, as well as some drawings and various geometry problems. Unfortunately, we were not able to visit the exhibition ourselves, but other visitors told us that it had aroused great interest. We did not expect a prize, and so we did not worry about the matter afterwards.

A few days ago we were surprised by the news that our institution had received a prize after all. This is now in our hands and consists of an artistically executed honorary diploma, which honors our institution and its work with special mention.

We certainly do not want to boast about this; we know very well that we are still in our infancy in relation to our sister institutions. However, we believe that our fellow Christians in the mother church will be happy with us that our work in the institution and the achievements of our students will also be recognized and appreciated in wider circles.

It shall continue to be our endeavour to make our work known in a quiet way in our new fatherland.

The three young teacher vicars who are now doing practical work in various schools are also enjoying a good reputation, and we hear good news of their achievements, much to our delight. We therefore beseech all our fellow-Christians in the Mother Church that they will be quite diligent in remembering our work before the throne of grace. A. T. Kramer.

A faithful reader. One of our pastors in Wisconsin writes to us from a long-time faithful reader of *The Lutheran* :

"When I visited him some time ago, he had just had his 'Lutheran' before him. He said: 'I have celebrated three anniversaries this spring: the diamond jubilee of my confirmation in Pomerania, March 28, 1858; the sixtieth of my membership in the Missouri Synod, which I joined after my arrival in America in May, 1873, by joining the

St. Stephen's congregation under Father Chr. Loeber in Milwaukee, and the anniversary of my reading the "Lutheran." I heard in a congregational meeting the avoidance that the "Lutheran" was reduced from ten shillings to eight. Then I asked my neighbor, "What is that paper?" and ever since I have not wanted to miss the "Lutheran."

"Father H. often celebrates jubilees in his own way, without making a fuss. He celebrates through grateful remembrance and freely expressed praise of the divine graces bestowed upon him.

"In May he was eighty-nine years old. He lives quietly and contentedly with his son, wanders slowly about the house and farmyard by his staff, and also into his house of worship, talks about God's work, knows well from his 'Lutheran,' which he has read for fifty-seven years, how things are everywhere in church and world, and waits cheerfully for his journey home. His wife died to him twenty years ago, and eight of his ten children do honor to their parents by the way they live. His memorial saying at his confirmation, Revelation 3:11, is to be his funeral text. At my coffin he said, "Let only Christ be praised. When I once heard a wretched hymn of praise from a sectarian preacher at a coffin, it stood firm with me that Christ alone is to be praised?" L. F.

Domestic.

Wisconsin Synod. The meeting of the General Synod of Wisconsin and other States, held every two years, was held this year from August 2 to 9, at Milwaukee, in the midst of the congregation of P. A. F. Halboth's. At the opening, Pres. G. E. Bergemann preached the sermon on Eph. 2:8, 9, stating, "Ye are saved by grace through faith." The sermon is printed in the "Ev.-Luth. Gemeindeblatt" and will serve wherever it is read, so that the church may confidently do its work even in these serious, difficult times. Prof. Aug. F. Zich, of the Synod Theological Seminary at Thiensville, Wisconsin, delivered a paper on "Defeatism," which was especially appropriate to the present circumstances of the Synod. The "Gemeindeblatt" comments: "This expression, which is used in the English language, cannot easily be rendered in one word in German, but it means the spirit which, under the force of adverse circumstances, lowers its hands in pusillanimity and despondency, which is no longer prepared to lead the fight to victory with fresh courage in spite of all obstacles. Translated into Christian terms, it is the spirit which can no longer say the 'nevertheless' of faith in firm confidence in God, Ps. 73:1, 23." The lecture is to appear in special print, and, where possible, to be supplied to every house in the Synod.

The Assembly had days of hard work ahead of it, unusually hard not only because of the whole economic situation, which is also causing so much difficulty for the Church, but also because the Synod has been struggling with internal difficulties for a number of years because of particular cases of discipline. May our sister synod soon succeed, with God's help, in overcoming these difficulties in the right way! More details on this matter will be given in the synodal report. Of the other proceedings, the report of the General Mission Commission was of particular interest. Thrift and restriction have been exercised in all mission fields, and the Board for Inner Mission was therefore unable to submit any appeals to the Distribution Commission, although young willing workers were ready to enter the work. The presidents of individual missionary districts declared themselves ready to

The synod was also interested in a number of candidates for the work, with the promise of room and board and a small allowance. Of the synod's foreign missions, the Indian mission among the Apaches in Arizona and the Free Church work in Poland claimed special interest. z

The Board of Trustees of the Synod presented the budget for the year July 1 to June 30, 1934, and the Synod recognized that, with the utmost economy, \$410, 321. 12 was necessary for the operation of the Synodical work. Of this sum, \$340, 321. 12 is to be raised through collections. Father Joh. Brenner of Milwaukee was elected to replace the retiring long-time president, G. E. Bergemann of Fond du Lac, Wisconsin.

L.F.

Finnish Synod Assembly. The Finnish National Church, a small Finnish Synod, which has been in connection with our Synod for a number of years, was assembled this year at Ironwood, Michigan, on the northern peninsula of that State, June 29 and 30. R. Herrmann of Lidderdale, Iowa, who understands the Finnish language and regularly reads the Finnish paper "Auttaja", has again sent us a short excerpt from the Synod minutes. He had also sent a letter of welcome to the assembly in Finnish. Praeses Aho preached on Eph. 6:9-18 in the opening service, and the local pastor Hirvi welcomed the assembly. Thirteen pastors and sixty-eight deputies were gathered. The large number of the latter is explained by the fact that each Finnish congregation sends a number of delegates to the meeting. Two papers were heard, one by Father Niemi, Jr. on sanctification, another by Father Westerback on the origin of the Finnish National Church and its early years. Both were, as the report says, lively discussed and are to appear in print. As already mentioned, the Synod publishes a paper, of which Fr. Westerback is the editor, and also otherwise provides printed matter. Despite the hard times, the financial situation of the business is better than in the first year. Great thrift has been exercised. The total income was \$6, 894. 71, the total expenditure \$6, 576. 70.

Synod also acted on the seminary matter. She, of course, cannot and will not start a seminary now, but will still send her students to our seminary in Springfield. A special fund was established for the support of needy students, into which each communicant member pays ten cents annually. A pastor volunteered to pay the board money for a student for one year, and the Youth League intends to do something similar. It is evident that the training of our own preachers is of great importance, as the Finns live very scattered, and must be ministered to in their own language besides English. Several young people are willing to prepare for the preaching ministry.

The Synod has mission in Montana and in Toronto, Canada. Father A. Fergin from our congregation in Ironwood brought greetings from our Synod and District President H. Daibs, who is a member of our Finnish Affairs Committee. Fr. Aho interpreted and answered the English address, and as a token of thanks for the greeting and missionary support received, the assembly rose. A committee of the Pastoral Conference is to select a suitable English Bible story for the use of such congregations where English is needed.

A general youth meeting was held on the Saturday following the Synod, and on the following Sunday at over-

filled church the "Gospel Feast," as the Finns say, or Mission Feast and Synod Sunday, as we would say, with a series of sermons and addresses, such as were preached during the Synod in the evening.

L. F.

Divorces in the United States. Early in the summer the Census Director gave the newspapers the following figures on marriages and divorces in 1932. Divorces numbered 160, 329 in the nation as a whole against 183, 664 in 1931, a decrease of 12. 7 per cent. They had already fallen 4. 1 per cent from 1930 to 1932. There were 3, 900 marriages declared invalid against 4, 339 in 1931.

The decrease in divorces, however, is matched by a decrease in marriages. In 1932 981, 756 couples entered into marriage as against 1, 060, 791 in the previous year, a decrease of 79. 032 or 7. 5 per cent. A similar decrease had already taken place in 1931, of 5. 9 per cent. In relation to the whole population the figures are as follows: 1932: 7. 9 marriages per thousand inhabitants; in 1931 there had been 8. 5 per thousand. Divorces in 1932: one for every 6. 1 marriages; in 1931: one for every 5. 8 marriages. In the District of Columbia and the State of New York, both of which permit only one ground for divorce, there was one divorce for every 35. 3 and 21. 4 marriages, respectively, while divorces in other States varied from one for every 15. 4 marriages in West Virginia to one for every 1. 8 in Nevada.

Arkansas, Vermont, and Rhode Island show increases in divorces, 12. 5, 12. 3, and 8. 3 percent, respectively, in the same order.

Statistical figures, even if quite accurate, do not in and of themselves provide a reliable insight into moral views and conditions. In Nevada, for example, it should be considered that a large proportion of those seeking divorce are not actually part of the state's population. Further, the only 10 states where increase in marriages is reported are Missouri (3. 5 percent), South Dakota (2. 7), Nebraska (6. 6), West Virginia (1. 7) Mississippi (5. 1), Arkansas (5. 2), Oklahoma (not quite one percent), New Mexico (6), Arizona (9/10), Utah (1/2). All ten border such states that in recent years have made provisions that state marriage licenses will not be granted until three to five days after entry. They are Wyoming, Minnesota, Tennessee, Ohio, Colorado, Texas and California. In these eight states, marriages have declined; in those in their neighborhoods, they have increased. May not this be a pointer to the fact that hasty, rash, quick and high-fire marriages should be discouraged everywhere, and that no improvement in conditions, at least in appearance, can be expected until all State legislatures join in it?

R. W.H.

Protestant churches for preaching. On 20 October 1632 the great English architect Sir Christopher Wren saw the light of day. During the past year, therefore, he has been honored, especially in the journals of architecture. He has been called "the greatest architect of Protestantism". Opportunity was given him to display his great architecture when the great fire of his time destroyed the greater part of the city of London. In the years that followed this fire, this industrious, gifted man built forty-two churches in London, and in addition his "masterpiece," the great St. Paul's Cathedral, called in England "the parish church of the

British Empire" ("the parish-church of the British Empire").

In view of the fact that so much attention is paid in our day to the great Catholic cathedrals, it is of interest to pay attention to the principle which Sir Christopher Wren always had in mind in the erection of his church buildings. He himself writes: "Protestant churches should be built for preaching. In our Reformed religious community it would be quite wrong to build churches so large that every one present could not see and hear what was being done and preached. The Romans, after all, can build larger; for it is enough if the worshippers can hear the murmur of the mass and see the lifting up of the consecrated host. But our Protestant churches must be so built as to suit the hearers." This is a very important principle, which, unfortunately, is sometimes forgotten, even in our circles; for it is most unfortunate if the congregation cannot understand the preacher. But the principle goes still further. Sir Christopher Wren was not wrong in calling the sermon the main thing in Protestant worship. This too is sometimes forgotten in Protestant churches. In worship God speaks to us; he instructs, admonishes, and comforts us. The thanksgiving of the congregation in song and prayer is only their response to the Word they have heard. In the scriptural word, "Come that you may hear!" Eccl. 4:17, surely lies an important reminder. J. T. M.

The suicide of a scholar. As reported in the daily press, the celebrated Professor Raymond P. Dougherty, well known as an antiquarian and linguist throughout the world, and as the author of many scientific works, recently took his own life. He died at the age of only fifty-five, highly honored in the school in which he taught, as well as in wider circles where people took an interest in the sciences he advocated. Prof. Dougherty possessed all that, humanly speaking, the heart could desire: Success in his profession, sufficient salary, a pleasant home, many friends, and the like. But let us not forget that even the best that the world can offer can make neither young nor old, neither learned nor unlearned, neither rich nor poor happy. If then sickness comes, as it did here, the human heart is helpless. It finds no comfort in the earthly wisdom of which the world is so proud.

We do not write this in a spirit of arrogance or self-conceit. May God have mercy on all of us sinners and keep us in grace from the wiles of the devil! Our purpose is rather to point to the rock of salvation, to our Saviour Jesus Christ, our only Comforter in all distress. If we have Christ, we need not envy any man of the world, even if he were the richest and most respected man on the face of the whole earth. If we have Christ, and in him a gracious God, we are rich beyond measure, even now, when there is much poverty.

But we write this also because the epidemic of suicide is now so rampant throughout the world. As the German statesman Hitler pointed out in a public speech not long ago, nearly 225,000 people have taken their own lives in Germany since the World War because "the conditions of life made it impossible for them to continue to exist. The word "suicide" is now commonly used over there as "suicide," and efforts are being made to remove the stigma attached to those who have taken their own lives. Scripture also records suicides, but all suicides were people who "went to their place," Acts 1:25. 1, 25. Suicide is not redemption from suffering

of life; for after suicide comes God's judgment seat. Salvation from the sufferings of life, which are all caused by sin, comes only through faith in Christ Jesus, for "everything that is born of God overcomes the world, and our faith is the victory that overcomes the world", 1 John 5:4. To the Christians of Rome St. Paul writes: "In all things we overcome far because of Him who loved us," Rom. 8:37. The greater the need, the more the Christian clings to his Saviour, and so overcomes his flesh, the devil, and the world, and wins the eternal victory of faith.

J.T.M.

Abroad.

A Luther celebration in Mansfeld. Luther spent his childhood years in the town of Mansfeld, and even later the mature man frequently visited this beloved town. Therefore, Mansfeld also celebrated the 450th anniversary of the Reformer's birth in a festive manner, for a whole week. In honour of the great man who came and went here, the two old town gates were erected again at the entrance of the town. At the service Superintendent Lohmann of Magdeburg preached, after which a solemn procession took place in which over two thousand people participated. Then, on the first evening, a festival play was performed, entitled, "Für Glaube und Gewissen." The second evening was followed by another play, "Young Luther," which was followed by the light picture, "Luther." Thirty direct descendants of Luther are said to have joined the festivities,

according to a notice iman.
in the past year.

It is especially important in this jubilee year to keep Luther in mind not as a German folk hero, but as the reformer of the church sent by God. Luther belongs to the whole church, not just to the German VolP. And what made him what he really was was not German nationalism, but the Gospel for which he lived and worked. Let us see to it that we bring "God's word and Luther's teaching" to the right emphasis in our celebrations! J.T.M.

Mission Opportunity in Hawaii. Interesting is an announcement in the "Luth. Herald" about new missionary opportunities in Hawaii. We read in the paper, "The number of natives in Hawai has steadily diminished, so that they now form but the smaller part of the population. The White Americans who reside in the islands are also in the minority. The larger portion of the population is made up of groups from Japan, China, Korea, and the Philippines. The adult members of these groups cannot become American citizens, but children born on the islands are consequently citizens. They are educated in the public schools and therefore learn the English language. Oriental religions, such as Buddhism, Shintoism, and others, are strongly represented on the islands. The Mormons have also naturalized there. The opportunity for native mission now is to gather the boys and girls into Sunday schools and Christian churches, and to instruct them in the truths of Christianity. Various mission agencies are at work there." The Synodical Conference is represented in Hawai by D. Dr. A. Hörmann, a member of the Wisconsin Synod, who preaches and does missionary work both in Honolulu and Lihue.

J. T. M.

It must actually be God's will and opinion, as Paul also says in 1 Tim. 2, 4, that all men should be helped through Christ the Saviour . . . Against sin and death.
(Luther.)

A beautiful confession.

One of our mission churches far in northwestern Canada had a beautiful experience some time ago. A staunch Catholic of conviction, who at that time had spent four years preparing for the priesthood in his church, recognized the error of the Roman church and has now become an equally zealous, resolute member of our Lutheran church. He wrote the following letter to the congregation after his conversion, which the local pastor then published in his church bulletin :

To the Ev.-Luth. Bethlehem parish.

Written July 25, 1933.

The good Lord, in His ever-working grace, has finally shown me, a strict Catholic, the light of the pure Gospel. It cost me eight full months of mental and physical struggle to leave the Roman Catholic Church. On July 23 of this year, for the first time in my life, I received the full communion of Christ - body and blood - in your church and thus became a communicant member of your congregation. Surely you also want to know what tools the good Lord used to lead me to right knowledge. It may be that my Lutheran wife caused me to enter into worship fellowship with your church. She had many a hard struggle of faith to fight through with me; for it was my intention to make her a Roman Catholic. In this struggle she insisted on Holy Scripture, and I insisted on human tradition, that is, on papal doctrine. Besides, the plain, simple, heartfelt sermons of D. S., who, as he once said in a sermon, "was but a voice in the wilderness," affected my heart like a new ray of sunshine. I heard Catholic sermons by bishops and professors, and fiery sermons by Jesuit missionaries; but it was not until a young, plain Lutheran preacher came along that the pure, noiseless Gospel could be put into my heart. God is a kind Father, after all, when one considers how He goes His way with every human being and how He leads us human beings through our arduous lives with His fatherly hand.

The good Lord used another tool to guide me, who was misguided, on the right path. Mr. U., one of your esteemed members, once said that he was convinced that the Catholic Church was the furthest thing from the Lutheran Church. These words were a stab through my heart; I was not angry, but I was sad. I felt impelled to examine whether this old Lutheran really understood so much about Catholic doctrine. With two theological textbooks in my hand, one Lutheran and one Catholic, and with a Catholic and a Lutheran Bible, I began a thorough study with fervent prayer. Out of 721 Catholic doctrines I was able to prove only 18 per cent, or 131, by both Bibles. The Catholic Church defends 590 of its doctrines through council decisions and dogmas or sayings of the Pope.

I still wanted to remain a Catholic, but I increasingly agreed with Father's judgment. When I recognized the story of Purgatory as something humanly invented, when I recognized the sale of indulgences as a fraud, and when I recognized from the Holy Scriptures the infallibility of the Pope claimed in the Catholic Church as something heavenly sad, I studied the biblical doctrine of justification and learned to recognize more and more that Christ died for our sins on the curse wood of the cross.

To the ecclesiastical chronicle.

Domestic.

How to do a great service to one's congregation and church. One of our pastors writes to us in connection with other things: "To my great joy, my teachers immediately agreed at my suggestion to search the whole congregation to distribute the synodal bulletins and above all to get the members to read the bulletins. They have divided themselves geographically into the congregation and are pleased with their work. Of course, many other good things come out of such visits by our teachers. There are still faithful teachers who work together with their pastor in the finest way. I have not had an unpleasant experience at all with any of my teachers in all these years."

L.F.

Luther and Ingersoll. While we are gearing up to celebrate the 450th birthday of the great reformer, the atheists in our country are making moves to celebrate the 100th anniversary of the birth of the unbelieving scoffer Robert Ingersoll. Luther, by God's grace, restored to the church the pure gospel of Christ, the Savior of sinners. Ingersoll made it his mission to destroy that same gospel. For about thirty years, from 1517 to 1546, Luther spent making the Bible known to the world and bringing God's Word to bear. Ingersoll spent some thirty years telling the world that there was no God as taught in the Bible, that there was no hell as witnessed by Christ, and that there was no Bible inspired by the Holy Spirit that contained God's pure Word. Like Luther, Ingersoll was brilliantly gifted, and like the great reformer, he knew how to speak to the people. But while Luther devoted his powers to the service of God, Ingersoll devoted all his talents to the devil. Now, in an account written before us by the atheistic Prof. Harry Elmer Barnes, it is said, "Nowadays many a modernistic preacher holds views little different from those which Ingersoll defended, and there is now no harm in expressing oneself freely in matters of religion. We owe this ever-increasing toleration, not the least, to the valiant and eloquent efforts of Robert G. Ingersoll half a century ago."

Sorry as a Christian may be, he must agree with Prof. Barnes that our modernist preachers are often just like Ingersoll. Like that well-known atheist, they deny the divine inspiration of Scripture, the vicarious satisfaction of our Saviour, and the eternal punishment of hell for the ungodly. Thus they no longer spread unbelief outside the church, but precisely through the churches. And the dreadful thing is, that, whereas formerly they were indignant at Ingersoll's ungodly speeches, now they tolerate open scoffers in the pulpits. We certainly have cause to make Luther's birthday celebration a great testimony for Christ and His Word, and against all antichrists, within and without the Church.

J.T.M.

The evil harvest of unbelief. Robert Ingersoll's comrades in spirit and the modernistic preachers of our land glorify unbelief and use their power to prove to the people that God's Word is not divine truth. Now an old proverb rightly says, "Where God's Word does not rule, the devil rules." As the evil harvest of unbelief strewn everywhere with power, this is manifested in this country in the annual increase of crime. As the National Council

of Crime, twelve thousand persons are murdered, three thousand kidnapped, one hundred thousand assaulted, and fifty thousand robbed in the United States every year. About forty thousand houses are also robbed annually, and the loss by arson amounts to 100,000,000 dollars. On the whole, crime costs us thirteen trillion dollars (\$13,000,000,000). Now the total amount of what Europe owes us is ten trillion dollars (\$10,000,000,000). If in a single year the crimes in our country were to cease, we could give the European states their entire debt, and we would also have three trillion dollars (\$3,000,000,000) left over. As the well-known journalist Arthur Brisbane informs us, our country spends more money on crime in one year than it has ever spent on national improvements since Hancock signed the Declaration of Independence. Whether he is right or not, we do not know; but one thing is clear: we Christians should be ashamed to say that the church and missions cost too much. If we calculate the population of our country to be 120,000,000, it costs on average over a hundred dollars (\$100) annually for every single person to control crime. Or to make the example even clearer: There is a householder who has, say, five children to support. For his wife, of course, he must provide. So he feeds seven people a year, including himself. So this one man has to raise seven hundred dollars (\$700) a year, so that the authorities can defend themselves against the criminals. The money is collected by the authorities through all kinds of imposts and taxes, so that the individual citizen does not notice how much he pays to the government. But he does pay the bill. But now the church asks for missions not seven hundred dollars (\$700), but an average of about seven (\$7), and yet-even this small sum is cut off to the Savior for his kingdom! So we must accuse ourselves when God afflicts us with depressions, vices, and other visitations.

J.T. M.

The folly of a newspaper writer. We have just mentioned the journalist Arthur Brisbane. It is said of him that he is the best paid journalist in our country, precisely because his daily articles reach more papers, and therefore more readers, than those of any other writer. Now this man, so vaunted, really does write something here and there that is instructive. For instance, we have taken the above-mentioned sums from his columns. But how blind and foolish this man is when he talks about religious things is illuminated by what we are about to mention. Incidentally, Brisbane is not a devout Christian, but a defender of the atheistic doctrine of evolution. He reports how various criminals have been executed in our country in one day, and he ties to this the question of how long the souls of the executed would have to wander before they could reach the place of their bliss - one had himself served by a Catholic priest - or their damnation. To calculate this, he follows the data according to which today's astronomers determine the distance of the stars from the earth. His solution is finally this: If souls were to fly as fast as radio beams, which rush around the whole earth seven times in less than a second, it would take three hundred million years (300,000,000) before they could reach the "uttermost universe." Why Brisbane makes this calculation, he does not say. His mockery is obviously not directed against the fabulous numbers that our present-day astronomers calculate with. Rather, he is directed against the Holy Scriptures, which for a

Brisbane obviously wants to show that with these scriptures it has the comforting word of salvation for the dying thief: "Today you will be with me in paradise", LuP. 23, 43, but which also warns the wicked: "It is appointed unto a man once to die, but after this the judgment", Hebr. 9, 27. Brisbane obviously wants to show that these words of Scripture cannot have anything to do with him; so he scoffs and cites astronomical calculations, which after all are only human jokes. J. T. M.

The Second World Parliament of Religions. From 27 August, for twenty-two full days, the so-called Second World Parliament of Religions gathered in Chicago. That is a lofty title, which, moreover, sounds quite nice, but behind which something very evil is concealed. We heard a few short speeches by the main speakers over the radio, and what was said was enough to evoke the judgment we have just made. For example, when one speaks of the "blessings of Islam," as was done in one of the speeches, every Christian knows that behind it is the devil who wants to eliminate the Gospel from the world. Worse still was the newspaper report of the first meeting. The Maharaja Gākwar of Baroda was quoted as saying that religion needs decoding so that modern man can understand it. For this it must be emptied of its deception so that modern man can respect it ("Religion needs debunking that he may respect it"). The English word bunk means as much as buncombe or in German empty chatter. Now all religions that natural man has invented for himself contain a great deal of empty chatter. Empty talk is not only every prayer that is not made in the name of Christ, but also the fundamental article of every religion invented by man, namely, that man must earn heaven by his good works. Furthermore, the worship of saints and idols is idle talk. Now, if the religious parliament would agree to do away with all idolatry and works-righteousness, and instead accept and preach the whole Word of God, as the Holy Spirit holds it out to us in the Bible, then it would really have religion. But this is not what the Hindu or the Mohammedan or the Modernist means when he says: Religion must be emptied of its fraud, but by this he means, above all, that the Christian religion must be emptied of its Gospel content. In other words, one must take out of the Christian religion what the Bible teaches about sin and grace, conversion and justification, hell and heaven. The debunking therefore means as much as: we Christians must give up the three articles of our most holy Christian faith and believe instead what the virtuous Maharaja Gākwar of Baroda or his "holiness" Jagadguru Shri Shankaracharya, the head of the Hindus, tells us. This is very clearly indicated by the newspaper report when it says: "The main theme to be emphasized is the equality of all great religions, and this will be expounded by two hundred persons, including His 'Holiness' Jagadguru Shri Shankaracharya, who has left India for the first time in eleven hundred years." It is then added that a hundred "sects" of the eleven great religions attended the inauguration of Parliament. The report does not yet give details; but we may well assume that the so-called Federal Council of the Christian Churches in America, together with the Jews and Atheists of our country, will also play a part in the Congress to the shame of Christ!

The World Religious Parliament in Chicago has evil in mind indeed, the same evil that the Psalmist speaks of when he says, "Why do the heathen rage, and the people speak so vainly? The kings of the land revolt, and the lords counsel

Against the LORD and his anointed. Let us break their bonds, and let us loose their cords from us." However, we Christians take comfort in what the Psalmist goes on to say, "But He who dwells in heaven laughs at them, and the LORD mocks them. He will speak to them once in His wrath, and with His fury He will terrify them." And in these idolatrous times, we are especially warned by the Psalmist who concludes his powerful sermon: "Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon be kindled. But good to all who trust in him." Ps. 2. The first words of the first Psalm also belong here: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth where scoffers sit." God's rod of punishment is even now lashing the world. What will it one day become on Judgment Day?

J.T.M.

Patriarch Shozen Nakayama. The World Religious Parliament was also visited these days by a strange patriarch, the twenty-eight-year-old Japanese Patriarch Shozen Nakayama, the pope of the Tenrikyo, a Shinto sect that has over 5,000,000 followers scattered throughout the world. It has about 60,000 preachers and 10,000 chapels, 30 of which are in California, conducts missions among Christians, Jews and Gentiles, maintains parochial schools, a publishing house, a special mission agency, orphanages, etc. The sect was founded about a hundred years ago by a Mrs. Miki Nakayama, who had much in common with the founder of Christian Science, Mary Baker G. Eddy. Her main teaching was that the purpose of life was bliss. In order to attain this bliss, one must avoid eight different kinds of "dust," namely, greed dust, hate dust, lust dust, envy dust, enmity dust, fury dust, self-hatred dust, and pride dust. This "dust religion" appealed so much to many that thousands were soon beguiled by Mrs. Miki. After her death, her son became the patriarch of the sect, and he also came to Chicago with other false prophets to make his contribution to the theme that all religions in the world have something in common. The patriarch enjoyed himself in this country; he especially liked the American menu (strawberry ice-cream, roast beef, fried chicken), as well as American aviation, as the message points out. He would very much have liked to go to Chicago in an airship; only his five secretaries prevented this by pointing out to him that the ship might fall and then it would be all over with Patriarch. In New York Patriarch Nakayama paid a special visit to the Roman Cathedral of St. Patrick, and said that the Roman religion had much in common with his own. This we can well understand; for both the Pope of Rome and the Pope of the Tenrikyo have this in common, that they teach their followers that they must earn their happiness by good works. Thus impostor lines up with impostor, in order to get the gospel out of the world at the great religious meetings in Chicago. J. T. M.

Abroad.

D. Otto Willkomm. † On August 5, Rev. em. D. Otto Willkomm, the oldest friend of our Synod in the German Free Church, passed to the rest of the blessed at the advanced age of more than eighty-five years, and was laid to rest at Planitz on August 10. He had been born in Ebersbach, Saxony, November 30, 1847, had, after graduating from the grammar school at Zittau, studied theology at the University of Leipzig from 1865 to 1868, was then a teacher for two years at a private institute, and again for two years collaborator or

Employee at the mission house of the Leipzig Lutheran Mission in Leipzig. As he had decided out of inner conviction to become a servant of the church, he also volunteered for missionary service among the Tamuls of the East Indies, worked there as a missionary from 1873 to 1876, but in the last-mentioned year resigned from the Leipzig mission for the sake of the confession, together with the former missionaries C. M. Zorn and F. Zucker, who were well known in our synod, and A. Grubert, who died at an early age. While Zorn and Zucker came to America and became members of our Synod, Willkomm returned to Saxony and was pastor of the Free Church congregation in Crimmitschau from 1876 to 1879 and then pastor of the large Free Church congregation in Planitz near Zwickau from 1879 to 1917. From 1879 to 1907 he was at the same time president of the free church and also served the church in an outstandingly efficient way: as editor of the "Ev.-Luth. Freikirche" for many years, as founder and publisher of the "Hausfreund-Kalenders" for many years, as founder



v. O. Willkomm.

sometimes also for the "Lutheran", and, as his pastor, Father J. M. Michael, testifies, he still dragged himself to the service in old age, despite various severe infirmities of old age, such as almost complete blindness and great hearing loss. He had the special gift of clear doctrinal exposition and was an unflinching witness in the confession of the truth and thus developed a versatile, richly blessed activity as pastor, president and writer. The honorary title of Doctor of Theology, which our faculty in St. Louis conferred on him in 1921, was well deserved. We can also bear personal witness to this on this occasion; for when Willkomm visited our Synod in 1889 and took part in Synods and conferences in various parts of the country and gave lectures, we became acquainted with him, then had the opportunity to visit him in 1895 at his home in Planitz, and for more than forty years have been in almost regular correspondence with him and have held him in high esteem as an able theologian, a fair Christian, and an elderly personal friend. Until his old age he wrote us valuable letters, and when he could no longer write himself because of blindness, his wife took the pen for him. We received the last letter from him on March 28 of this year, in which he also spoke out about the events in Germany, which we also printed in the "Lutheran". Almost to the end he regularly read the "Lutheran" and the *Concordia Theological Monthly* or had them read to him.

In his first marriage he was married to Anna Ewald, the daughter of a

He was also the author of many smaller writings and especially of the very interesting biography of his long-time friend Prof. D. G. Stöckhardt, as a speaker at synodal meetings, pastoral conferences and other gatherings. When he resigned from his office in Planitz in 1917 for health reasons and moved to Bühlau near Dresden, he nevertheless retained his great ecclesiastical interest, still writing for the free church magazines,

Paul Ewald, who followed him to India and then also into the Free Church after severe inner struggles. After thirty years of marriage she was snatched from him by death. The only son, Martin, who studied here in St. Louis, is the well-known rector of the Free Church theological college in Berlin-Zehlendorf. One daughter is married to our Father G. Naumann, who was formerly a missionary in India and is now in Texas. Willkomm married for the second time to Helene Henke, who has been the faithful companion and nurse of his old age and in his last years read to him and wrote his letters. Three children, thirty grandchildren, several of whom are in the service of the church, and ten great-grandchildren also survive him.

At the funeral service in Dresden, Father Michael preached the memorial sermon on 2 Kings 2:12. In Planitz, the local pastor, August Stallmann, preached on John 12:26, and the president of the Free Church, Father H. Petersen from Potsdam, Father Dr. H. Koch from Berlin, and Father R. Kern from Chemnitz gave short speeches. The large church was completely occupied, and then a long procession, preceded by the brass, ten ministers in vestments and the church choir, moved to the graveyard. Father Stallmann officiated at the grave according to Lochner's "Liturgical Forms"; the ten pastors said a verse of Holy Scripture and threw earth three times on the coffin lowered into the grave; the congregation sang the old funeral hymn "Nun lass uns den Leib begraben" ("Now let us bury the body"), as the deceased had wished, and the church choir concluded with the chorale "Ach

, HErr, lass dein' lieb' Engelein

In the end, the soul is mine

Carry in Abraham's bosom.

L. F.

Toward the community.

The Scripture emphasizes again and again that God will "call" Christians to the church. "And were added that day about three thousand souls"; "but the Lord added them daily that were saved unto the church", Acts 2:39, 41, 47. 2:39, 41, 47. By this God evidently wants to emphasize the truth for us, that no Christian can and may claim a special existence for himself, but that according to God's will the fellowship of Christians in Christian churches is what is intended.

In general, and especially in our time, it is very important that we keep this truth in mind. There have always been Christians in the church and in the congregation who have more or less kept themselves away from the congregation. They do so because, in their opinion, they cannot come into their own, or even attain to the validity which, in their opinion, they might claim. These Christians are then not wholeheartedly in the cause, in their congregation and church, but drive special desires and special endeavors, which can become a danger to themselves and the congregation. Therefore, every Christian should never forget that it is God who adds him to the congregation and also keeps him in the congregation through His Word, through faith and love. All Christianity stands in fellowship with God through Jesus Christ, and therefore also in fellowship among Christians in faith and love. Of the first Christians it is expressly said: "But they continued continually in fellowship"; "they were always together with one accord"; "the multitude of the faithful were of one heart and one soul", Acts. 2, 42. 46; 4, 32. They were united in the faith: "There is salvation in no other, neither is there any other name given unto men, whereby we must be saved," chap. 4, 12.

Luther biographies, etc.

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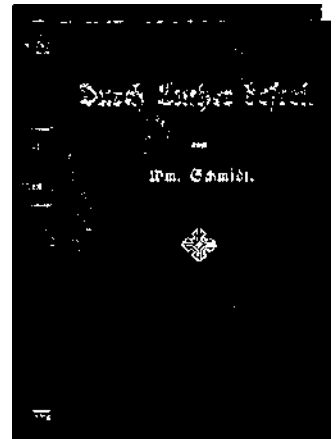
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C. Rupprecht of Chicago and F. A. Kannenberg of Wauwatosa, Wisconsin. These lectures served as spiritual recreation and refreshment as well as encouragement and stimulation for Lutheran organists.

The conference was attended by more than two hundred and fifty persons. The list of names proved that twelve professors, six pastors, two hundred and nineteen teachers, and fourteen other guests were present. These came from thirteen different states of our country and from one Canadian province, representing the Missouri and Wisconsin Synods; a visitor from the American Lutheran Church had also registered. Elected as officers for the ensuing year were: Teacher C. W. Linsenmann of Forest Park, Illinois, chairman; Teacher W. Wegener of Addison, Illinois, vice-chairman; Teacher G. Segelhorst of Thiensville, Wisconsin, secretary; Teacher V. J. Schulz of Grand Rapids, assistant secretary.

After the afternoon session on July 6, an impressive celebration was held in the auditorium of the institution. Eight graduates of Addison Teachers' Seminary from the class of 1883, who were present, were the honored guests. They were congratulated on their golden jubilee, after a hymn of praise by their fellow celebrants, in a hearty address by Praeses Ullrich and a well-crafted poem by Presiding Officer Linsenmann, whereupon the latter, also on behalf of the River Forest faculty, presented seven of them with an honorary diploma in recognition of their fifty years of faithful service to our schools. It should be especially noted that six of these long-time servants of the Lord's vineyard are still in office.

Thus, in the auditorium of the teachers' seminary at the east end of that long corridor familiar to many readers, the spiritual and intellectual requirements of the assembled teachers were met; but at the same time, at the west end, the house parents and their assistants were diligent in meeting the bodily needs. Under the experienced supervision of Prof. F. H. Schmitt and the skilful management of teacher A. Sachtleben, good meals were served daily at astonishingly low prices in the large dining-room, while the dormitories of the residential buildings were at the disposal of all who desired night quarters.

A social evening was also celebrated in the dining room. There professors, guests and teachers, many with their spouses, some also with their children, came together to spend a few hours of cheerful Christian togetherness and to increase the joy of the jubilee-celebrating graduating classes by their fellow-joy. This celebration, prepared by Teacher E. Kirsch and his committee and conducted under the direction of Teacher T. J. Koch, added a special flavor to the serious proceedings of the conference sessions and will help to ensure that all concerned will long remember these blessed conference days.

May the blessing God has bestowed upon this conference in answer to the opening prayers bear glorious fruit in wide circles of our school system!

Alfred Schwansch.

The blessing that faithful servants of God bestow.

The benefits of the good office of preaching and the good care of souls are certainly also provided by your Son, who faithfully carries out such an office; so that so many souls are daily taught, converted, baptized and brought to Christ and made blessed through him, and are redeemed from sins, death, the devil and hell, and come to eternal righteousness, to eternal life and heaven through him.

(Luther.)

To the ecclesiastical chronicle.

From our Synod.

Spanish Mission in St. Louis. For some years past, members of the Missionary Society of our St. Louis students, under the direction of a member of the faculty, have also been laboring among the Spanish-speaking population of St. Louis and vicinity, and having some students who were proficient in the Spanish language, it has been possible to preach to them regularly. This mission among Spaniards, Mexicans, and Portoricans, of whom there are a greater number here, has prospered so gratifyingly, that it has now been taken over by the Mission Commission of our Western District, and a separate pastor and missionary has been employed among them. By birth these people are almost all Roman Catholics, but have departed from their church, by which they have been kept in ignorance, and have now become amenable to the gospel, which is bearing its fruits among them also. On the 17th of September, in the City Mission Chapel, which was built to Er-



Spanish Mission in St. Louis.

P. R. Jargo the first from the left in the back row.

The church is called A. G. Brauer Memorial Mission in memory of the generous donor of this building and is located in the middle of the poor district of the city. Rev. M. C. Schaefer, Mission Director of the Western District, preached on Matt. 28:18-20, and Rev. E. L. Roschke performed the deputation, assisted by B. J. Oppliger and Rev. W. H. Ellwanger, our city missionary in this district. Two adults have been confirmed after thorough instruction, and a new class of adults has been established. Also a class of young children is being taught by means of the English language.

P. Jargo comes from Norwegian parents, received his preliminary education at Luther College in Decorah, Iowa, and has been active as a teacher in colleges and universities, and also had a position for a time on the island of Portoriko, where he so acquired the Spanish language that he can preach in it just as well as in Norwegian and English. He also lived through the World War and at a somewhat advanced age, out of gratitude for God's gracious preservation, decided to serve the church and studied theology diligently for three years here in St. Louis. The service was mainly in the English language, but two songs were sung in the Spanish language, very strongly and evenly.

not so incomprehensible, and Fr. Jargo spoke to the numerous people present in English and Spanish.

Thus another step forward has been taken in our foreign-language mission, and the Lutheran Church, which is and should be a multilingual church, proclaims the eternal gospel in many different languages and tongues, Ofsenb. 14, 6. 7. L. F.

Two church members well known in wider circles. Henry C. Paul, an old member of the Immanuel congregation there, died at Fort Wayne August 30. He was born in Fort Wayne April 2, 1851, and spent nearly all his life in that city, passing through the parochial school there and also attending our college there for a time. He attained to distinguished, influential position in his long life and was engaged in business in many ways. In addition to his own congregation, he served our church as a long-time member of the Board of Supervisors of our college in Fort Wayne and the General Support Commission of the Synod, and often attended the meetings of the Synod as a delegate. At his funeral on September 1, his pastor of many years, Rev. W. E. Moll, officiated.

L. F.

On May 3, there passed away in Sheboygan, blessedly, a man whose name was known far beyond the borders of the State of Wisconsin, Eduard F. W. Zimmermann. He was born at Town Wilson, near Sheboygan, April 23, 1853, attended our teacher's seminary at Addison for three years after his confirmation, and later did occasional school service, but established as his actual occupation a book store, together with a bindery, at Sheboygan. For nearly sixty years he endeavored to distribute books and writings of the Concordia Publishing Company; such printed matter from his store is found before in almost every part of the State. His private library was probably one of the best of its kind in the state. Not only were the German and English classics represented there, but also a rich selection of theological works in all subjects, besides a fine collection of old, rare Bibles, especially German editions. Those who knew the deceased more closely knew that he had acquired a thorough Christian knowledge and that he also possessed a comprehensive knowledge of literature and world history. He showed a lively interest in the work of the Synod, and to the end of his life he was a faithful reader of the "Lutheran". On May 6 his pastor, Father C. P. Schulz, delivered the funeral sermon to him on the basis of the 23rd Psalm.

E. M.

Domestic.

How do we Christians direct the work of the Lord? In the "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod, Prof. M. Lehninger writes words that are of great importance for our gospel work in church and mission. We reproduce his remarks in abbreviated form, so that they may also have an effect in our circles.

Prof. Lehninger writes: "It is often asserted by well-meaning people among us that the work in the church should be conducted according to the principles that apply in the business world. If by this is meant that exact accounts should be kept of receipts and expenditures, that in the purchase of real estate, in the erection of buildings, and in purchases generally, all humanly possible care should be exercised, and accountability demanded, no further word need be lost. This should be self-evident among Christians. For the rest, however, let us be on our guard that we do not allow ourselves to be tempted by our business prowess to want to build the Church of God with worldly means. God's kingdom is not of this world. The Lord Himself is building His kingdom, and we Christians are His helpers in the process, the

have no other task than to faithfully follow his instructions. The first disciples of Jesus, poor and lowly people, went on his behalf to fill the world with the gospel. They had, to be sure, learned something in his school, when, for instance, he fed thousands with a few loaves and fishes. Against all comprehension of our human reason. Money they had not, but his command and promise were enough for them. And truly, their simple faith did not fail them.

"Shall we pass the test of the present time so badly as to throw away our confidence, and think that the gospel alone can no longer do it, that the church can only be helped by business? Then Peter would have had to stick to his fishing, and Paul would have wisely stayed at home instead of going on his missionary journeys. And yet we have only to put out our eyes and look about us. What a lowly people they were who immigrated from Europe to that far foreign land in those days - our Lutheran fathers! Most of them knew nothing or not much about business methods, but they knew how to handle the Bible, the catechism and the hymnal. That is how our church in this country has become and remained until now - by the word of the cross alone, without state aid, without pressure from without or coercion from within, by voluntary contributions of love and gratitude of pardoned sinners. A miracle before our eyes! If today we are in danger of becoming unfaithful to our Christian vocation, it is not because of the need of the times, but because love for Him who alone has words of eternal life, for the Christ of God, is growing cold among us, and instead a habitual Christianity without sap and strength wants to take root."

Of what is said here, the last words are perhaps the most important. God has commanded us to build his kingdom and has given us the promise that he will give us strength and blessing to do so. Let us only trust in his word, and let us work on briskly, may it go on in the world as it will! This is the way Luther did it, and he did it well. When people talk about doing the work of the Savior according to the business methods that are common in the world, they usually mean that if there is no money, the work in the vineyard of the Lord must be limited or even stopped. But this is a bad method of business even in earthly things. A wise business man examines the prospects, and if they are hopeful, he ventures, borrows money, and works with it with all diligence, and for the most part succeeds. We have now God's command to go forward, as well as His promise that He will not fail us. Why then be of little faith? J. T. M.

Unseemly use of the Bible. The Bible is God's Word, therefore a holy book, given to us human beings for the purpose that we may be saved. It is therefore quite improper to use the Bible for any other purpose than the one great purpose for which the Holy Spirit has so graciously given it to us. And yet it happens more and more in this country that Bible verses are quoted in a completely different opinion and application than the Holy Scriptures themselves determine. This was also done by an NRA radio speaker the other day. He said, among other things, "This is not a war of man against man, but a war of mind against mind - the mind of national welfare against the mind of incalculable selfishness; this is the New Testament against the Old Testament, the Sermon on the Mount against the Law of Moses." This was not mere mockery of the Scriptures, though the speaker was aware of its

The Jews resented this language of the NRA speaker and demanded that he recant, which he did, explaining that the language was not from the standpoint of the Old Testament. The Jews resented this language of the NRA speaker, complained to him, and asked him to recant, which he did, explaining that the debate was not intended from the standpoint of religion, but from that of the economic conditions of our country. The Jewish paper *The American Hebrew and Jewish Tribune*, which

taking a very curt stand against all that is Christianity, finally accepted the declaration, but with the remark, "Pretty weak!" Two things we can remember from this Jewish protest, namely, first, that our Jews of today still hate the New Testament with its Savior as much as their fathers did nineteen hundred years ago, and second, that sometimes it is of some use after all to object to something unseemly. We Lutherans, in particular, want to remember this. We bear our name Protestants - and at first this denoted only the Lutherans - unjustly, if under certain circumstances we surrender the weapon of protest. Above all, let us not allow the Holy Scriptures to be reviled, for they are God's book. J.T.M.

The Damage of Film Shows. At its meeting in Milwaukee in early July, the Women's Christian Temperance Union also considered the evil influence which our moving pictures have exercised upon our people during the past decade. Miss Maud Aldrich of Oregon, who has made the present day movies the subject of close study, has judged that they have effected a complete transformation in the minds of our people during the last ten years. Among other things, she said in her indictment, our motion pictures have, above all, almost entirely eliminated modesty in contemporary womanhood, ennobled the immorality of the criminal world, and popularized a way of life which twenty-five years ago was found only in quite indecent social circles. They had brought up a race that was not afraid to transgress without fear the laws of the state as well as the rules of respectability as they pleased. Her indictment culminated in the sentence: "The pictures of change have brought us down to the thinnest outward veneer of national propriety." ("The movies have worn us down to the thinnest veneer of national decency.")

You may otherwise judge of the Women's Christian Temperance Union what you will, in any case the present theatre bears much blame for the fact that our people, on the whole, have gone so morally downhill. However, the speaker has overlooked the cure of this evil. Scolding about it is of no use, nor is the protest of the churches against the wave of filth that emanates from the movies. If our people are to recover, they must return to the Bible, to the Word of God. The true friends of our country and people are the pious preachers and teachers, as well as the Christian parents, to whom God's Word is still sacred and who are not afraid to practice it in the proper place with all diligence and earnestness. J. T. M.

The Jews in this country. Now that the cause of the Jews has attained a certain notoriety throughout the world through the occurrences in Germany, one is also somewhat more concerned in this country with the religious activity of the synagogue. In doing so, one makes the experience that the external persecution of this strange people causes it only the more to cement itself together ever more firmly. The relief work for the needy Jews in Poland, Russia, Palestine, and wherever else they may be, has been

It is astonishing. The Jew really sacrifices a great deal for his people; the gifts that flow from our country for this purpose run into the millions. In contributions for the education of the youth in the religion of the fathers, the Jew spends more today than ever before. The sum for general educational purposes amounted last year to more than six million. The religious-patriotic work, the colonization and "peaceful conquest" of Palestine and the East Bank, is to be pursued with fresh zeal, so that the Jews expelled from other countries may find shelter there.

But unfortunately this whole effort, the sacrifice of these great sums of money, is ultimately aimed at keeping Christ and His Gospel away from their midst. The Jewish people form a united front against the Messiah. That is the inexpressibly sad thing. But this is also the real reason to which this wretched people must attribute its suffering. We cannot understand the Jewish people unless we know their position towards Jesus. J. T. M.

Abroad.

Revolt against Roman abuses in England. In the English state church the so-called High Church or Roman movement has for some time been making itself strongly felt. Mass services have been introduced into the churches with monstrances or containers for receiving the "consecrated host," auricular confession, etc. Against this, members of the Episcopal Church have now lodged a protest with the Archbishop of Canterbury. The protest says: "Formerly it was natural that all the people of a parish should have a right to the cathedral church, and this was regarded as the place where all the members of the congregation might assemble and worship. Now we have to complain that this right, which applies everywhere in England, is being abolished. False-believing Anglo-Catholics have taken possession of the cathedrals, and are making it possible only for their followers and co-religionists to take part in the services and celebrations of the Lord's Supper. It is a rape of faithful church members that can no longer be endured, when they have to witness how the cathedrals are misused for Roman mass services with Roman Catholic mass vestments, for the storage of monstrances, for auricular confession and for other illegalities. We appeal to your Grace with the urgent request to exert all the influence of your high office, so that such unlawfulnesses may be stopped; for these mean the exclusion of faithful preachers and laymen." To this protest the Archbishop replied that he had no control over the deans of the cathedral churches, and therefore could not help them.

This report, which we take from the "Lutheran Herald", should not be unimportant for us either. The Anglican Church offers a sad example of how unionism infests a church. In this church not only the Roman-minded, but even gross unbelievers are tolerated. But more. A High Church movement passes through other churches also. It does not yet go so far as the High Churchmen in England, but already the principle is being dropped that the preaching of the Word of God is the main thing in Christian worship, and that congregational singing with prayer should follow second to it. We will do well to reflect on the right order of worship, in which both come into their own, so that we do not allow our view to be clouded.

J. T. M.

Assumption. It is amazing what the Pope pretends his deluded followers believe. Since he does not follow the Scriptures, it does not matter if his program of faith contains even so many follies. This year, in the

so-called "Holy Year," it was especially natural to elevate the doctrine of the Assumption to Church doctrine; but the Pope has not yet undertaken to elevate to dogma the doctrine long since accepted and valid in the Roman Church. The doctrine of the Assumption, in its main features, is thus: Mary was conceived immaculate, that is, without original sin; she could not therefore sin in her life, was therefore a perfectly holy, eternal virgin, nor did she need to die, but angels carried her to heaven. Great painters, such as Titian, have also pictorially represented the incident - known in this country as Mary's Assumption - and so the gullible Catholics believe this error all the more. In the middle of August they celebrate the feast of the Assumption of Mary in two ways. The Irish in particular go to the seashore, and while calling on Mary for help, the young and strong submerge themselves three times in the water, while the old only sprinkle themselves with it. But it helps in any case. Now the Roman Church itself does not know whether to approve or condemn this cure; for some theologians have called it superstition. The better way of celebrating, approved by the Roman theologians, is to hold so-called novenas, nine-day periods of prayer to St. Mary, and to take part in the Assumption processions. In any case, the Assumption of Mary must be celebrated solemnly, for this feast is one of the six holy feasts on which Mass must be said. Whoever fails to do so commits a mortal sin. We have - to say it again - every cause to make the 450th celebration of Luther's birth quite impressive and instructive. J. T. M.

From Luther's domestic life.

In a recent account of Luther's life from year to year by Superintendent D. Johannsen in Essen, we read the following account:

One must visualize how restless it was in Luther's house. His family consisted not only of father, mother and children, but Luther and his wife were in the noblest sense house-father and house-mother for all who lived in their house, sat at their table and went in and out of their house. Not only did he give friendly hospitality to a number of relatives, but the family was joined by a wide circle of guests who sought and found lodgings there for longer or shorter periods. Monks and nuns who fled from their monasteries, as well as Protestant preachers who were expelled, seemed to take it for granted that Luther's house would give them shelter. In addition, there were the many strangers who did not want to have been in Wittenberg without having seen and spoken with Luther or having sat at his table.

It is well understood when Prince George of Anhalt is strongly advised in a letter not to take up residence with Luther. "The house of D. Luther's house" - so it says in the letter - "is inhabited by a motley, mixed crowd of young men, students, girls, widows, old women and boys. Therefore there is great unrest there, and many regret it for the sake of the good man, the venerable father. If Luther's spirit dwelt in all, the house would give your Grace a pleasant and friendly lodging for a few days, so that your Grace could enjoy that man's domestic company. But as the matter now stands, and the Doctor's household behaves, I would not have advised that Your Grace should stay in his house."

Thus the "Black Monastery", where Luther lived, became a real blessing to countless people as a truly "Christian hostel". It was praised as a refuge for the displaced, a hospital for the sick, a place of comfort for the embattled, a father's house for the orphaned. We stand in admiration before Luther, the "father" of this house: in the midst of such turmoil and innumerable tasks, not knowing a care, always cheerful and undaunted, restlessly working at his desk, giving his lectures with undiminished fidelity, tirelessly representing his friend Bugenhagen in the pulpit.

Of course, such a large household did not cause small costs. Luther's income was not significant. It is true that the Elector had increased his annual salary to 200 florins when Luther established his household. Also, to this cash sum was added a more or less regular income of food, clothing, wine, etc. The sovereign, wealthy friends, the city council, noble princely patrons, etc., helped to increase Luther's income, and thus paid their due thanks for many a faithful service rendered by the Reformer. For example, the King of Denmark regularly delivered butter and herring to Luther, Bugenhagen and Melancthon. Later, the king converted the gift, which did not always arrive intact, into an annual gift of 50 guilders for each. Luther was not afraid to ask for venison from princely patrons or other gifts for the kitchen or cellar from other friends. On behalf of his wife Käthe he wrote quite faithfully to Jakob Probst in Bremen: the North Sea had dried up, because since the eating of meat was released by the Gospel, there had never been so few fish in Wittenberg. That was a pretty clear hint to send fish to Wittenberg. But what did all this mean with the huge household? It would hardly have been difficult for Luther to become a rich man; but for the accumulation of money he, who knew no care for the future, had no sense at all. His lectures he delivered gratuitously. Payment for his writings he refused. He even had to ask for free copies for his friends. "I will preach and write for nothing in contempt of the world, so that it must see that one can do something good not out of arrogance, but because he is a Christian." "I will not have my work rewarded by the world; it is too little for that." "I have, praise God, enough, who has given me wife and children, the most beautiful blessing, and the Elector, who of his own free will has offered me 200 florins yearly." Mathesius, Luther's friend and associate, knows how to tell: Elector Johann gave Luther a new skirt; to which he then wrote: He does him too much. If everything is paid for him here, what should he have to expect in that life? The Romans, to whom everything was for sale for money, were well aware that Luther was completely incorruptible. "One should shove several hundred florins down his throat," someone once said, but got the answer: "It does no good to him. The German beast respects no money, and will take none if it is offered to him."

It was certainly the best thing Luther could do to leave all his financial affairs to his busy, economically efficient, and energetic Käthe. If he could confess of himself, "I am very unskilful and negligent in housekeeping," "I cannot find my way into housekeeping," "I am crushed by my large household," he could say of his Käthe, "That is true, in domestic matters, as far as the house-regiment is concerned, the women are more skilful and more eloquent than we." For his wife Käthe, however, the problem of managing such a large household was the more difficult because Luther's principles about taking money applied to every-

had to count more on her husband's applause than on that of his housewife. Indeed, it was often an almost unbearable situation for Käthe, and she, like Luther, deserves our fullest admiration. What would that "hostel" have been without her diligence and industriousness? On the one hand, a whole house full of guests, all waiting for a laid table, and, on the other, a meagre salary, added to which was her husband's inclination to fill the hand of every beggar who came in his way. Besides, she now had her own little children to look after. Fortunately, Käthe, the "kitchen colonel," as Luther once calls her, was well versed in all matters pertaining to the kitchen. Luther thinks well of her efficiency when he laments others: "This is a martyred man, whose wife and maid know nothing in the kitchens." In restless zeal Käthe sought to meet all the needs of her busy household. She brewed the beer herself - three pfennigs for a jug of Wittenberger Bräu was considered too expensive. She grew the necessary hops in the "Speckgarten" which she had bought for 375 gulden. She brought grapes to the table from her own stately vineyards, honey from her own beehives and fish from her own ponds in the large garden on the Saumarkt outside the city, a property that earned her the somewhat coarse-sounding designation "Saumärkerin" on several of her joking husband's letter addresses. What did she care when she could serve trout to her guests herself! As her husband confesses, she took "greater pleasure in the few fish than many a nobleman when he fishes several large ponds and pond and catches several hundred shoals of fish. The stables of the monastery farm were well occupied. Poultry farming also flourished. The numerous pigs had to be taken care of by a special shepherd, whom Luther did not consider unworthy of his entertainment. He once said, "I would rather go to my swineherd John and to the pigs, than that I should remain alone." Käthe could be proud of the fruit yield of her gardens, though it is doubtful whether her cultivation of figs and mulberries was as successful as Luther's own cultivation of Erfurt giant radishes.

And so many more interesting and instructive things from Luther's domestic life could be told.

Obituaries.

Teacher Hermann Konow was born in Mecklenburg, Germany, on June 22, 1870. As an eight-year-old boy he came with his parents to America, where they established a new home in Chicago. Here he attended the Zion school and was confirmed in 1884. In the fall of that year he entered the teacher's seminary at Addison, and there completed his studies in 1889. First he served two years as a parochial school teacher at Waverly, Iowa, then another two years at Calumet, Michigan. In 1893 he accepted a position as teacher in the large Emanuel school at Fort Wayne. When in 1900 the Emmaus congregation branched off from the Emanuel congregation, he accepted the position of teacher of the newly established parochial school, which he presided over with great fidelity and skill for thirty-three years. He was also held in high esteem by his colleagues, and served for many years as chairman of the Northern Indiana Teachers' Conference. Already last fall his strength was noticeably declining. He continued in school, however, until March 31 of this year. On the same day that his pastor, co-worker and friend, Father Philip Wambsganß, was touched by the blow, he asked for a leave of absence until after the Easter holidays. The leave was granted immediately and later extended until after the summer holidays.

...for a long time. But God had decided otherwise. On April 24, the day of the funeral of his co-worker, angels carried his dearly redeemed soul home to Abraham's bosom. He brought his age to 62 years, 10 months and 2 days. His undersigned pastor officiated at his numerous attended funeral. His widow, Maria, née Jauch, to whom he married in 1895, and six children survive him.

"Teachers will shine like the brightness of heaven." F. Wambsganß.

Gustav Schumacher was born at Herdika, Westphalia, Germany, September 25, 1853. In 1873 he emigrated to America. Wanting to become a teacher, he entered the Lutheran Seminary at Elmhurst, Illinois; for he was a Lutheran by birth. One day, however, as he sat on the train to go from Chicago to Elmhurst, a man joined him. This was none other than the blessed principal, J. C. W. Lindemann. During their conversation they also came to talk about religion. This conversation caused our Schumacher to reflect, and he came to the decision to become a Lutheran teacher, and therefore entered the seminary at Addison, Illinois. After completing his studies here, he first became a teacher at the school in Bincennes, Indiana, then in Collinsville, Illinois, then at the Immanuel School in St. Louis, Missouri, and finally at the school in the orphanage and the St. Paul School in Des Peres, Missouri. For forty-two years he taught school; then, on account of ill health, he had to resign his office.

On April 16, 1882, he entered into holy matrimony. God blessed this marriage with seven children. Three children and his wife preceded him in death. On October 16, 1901 he married Luise Krämer.

After a long period of suffering he passed away in faith in his Saviour on 31 July at the ripe old age of almost eighty. He is mourned by his widow, two sons, among them Bro. O. Schumacher of Freeport, Illinois, two daughters and seven grandchildren.

C. Paul.

New printed matter.

Brief Statement of the Doctrinal Position of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. 22 pp. 5X7. Price: 8 cts; the dozen 72 cts; 100: \$5.00. Postage extra.

A new edition of the well-known "Theses on the Brief Statement of the Doctrinal Position of the Missouri Synod". Our readers will remember that the first edition was bilingual, German on one side, English on the other. This first, we may say, official edition is still available at the low price of 10 cents. The second edition, which appears more in tract form, is especially convenient for distribution among those who desire information about the doctrinal position of our Synod, and we especially recommend it for this purpose. It is at the same time a very suitable tract, as such are now so frequently laid up in the porches of our churches, and may be taken by any one who is interested in it.

L. F.

The Small Catechism of D. Martin Luthers für Kirche, Schule und Haus. A. Deichert'sche Verlagsbuchhandlung, Leipzig. 32 pages 4X5V2. Price: 25 Pf.

This is a splendid small pocket edition of Luther's Small Catechism, containing the six main pieces with the prayers, the "Haustafel" and the "Fragestücke" and decorated with a picture by Ludwig Richter, "Luther auf der Wartburg". The printing is in beautiful so-called "Schwabacher types", and due to the cheap price, it has already been possible to distribute 216,000 copies, as the publisher's bookshop informs us. The publisher expresses the wish, which we heartily endorse: "Would that it were possible to place the same in the hands of the German - and we add: every people - and to make it their inner possession!"

L. F.

"Missionary Dove" and "Lutheran Pioneer."

These two missionary papers, which have been published by the Synodal Conference for many years, especially in the interest of our Negro mission, are well known to all readers of the "Lutheran" and have been read by many to great benefit and blessing and with much love and interest. Unfortunately we have to announce that both papers will cease publication at the close of this year. For years the subscription money received has not covered the printing costs of the two papers. Additional funds had to be raised from the mission treasury, and this was justified in the interest of the mission. The last year's meeting of the Synodal Conference also acknowledged this, and after careful deliberation and discussion decided to continue the sheets, and most urgently recommended that more readers be solicited for them. But in these oppressive times the situation has become worse, not better, and in addition to this, the budget of the Negro Mission has had to be significantly reduced because of lower income. The commission entrusted by the Synodal Conference with the management of the Negro Mission and the publication of these two papers has been considering the situation over and over again for months, but has finally seen itself compelled to decide that the publication of these papers must be discontinued. In view of the great need in the Negro Mission treasury and the many missionary opportunities that are now opening up for the Negro Mission, especially in the northern states, it can no longer justify withdrawing large sums of money from the actual missionary work in order to continue the publications.

But this does not mean that our Christians should be deprived of news about missions in general and about the Negro mission in particular. Our main church bulletins, the "Lutheran" and the "*Lutheran Witness*," have always published

reports about our missions. There is hardly an issue in which there is not a special article about some mission, and under the "Chronicle" there are always individual mission reports. From the new issue onwards, this is to be done to an even greater extent, where possible, and our Negro mission in particular is to be included. We therefore ask our readers already now not only to remain faithful to our "Lutheran" and our "*Lutheran Witness*", but also to

We hope that subscribers to the "Missionary Dove" and those who were not yet readers of our church bulletins will now become readers. Warm encouragement and recommendation will help much. Above all we ask our pastors and teachers and our agents in the congregations to represent this cause properly. We remind you again, even now, that a subscription to a good paper is a very fitting Christmas present. And what a blessing it can and will be when the "Lutheran" or the "*Lutheran Witness*", or both, are delivered to a home.

where they have not hitherto been kept and read, and bring many things to the inhabitants of the house for instruction, encouragement, and comfort.

The "Missionary Dove" and the "*Lutheran Pioneer*" are, of course... not only of our Synod, but also of the three other Synods associated with us in the Synodal Conference: the Wisconsin Synod, the Norwegian Synod and the Slovakian Synod. The Commission on Negro Mission must therefore give an account of this step to the next meeting of the Synodical Conference. We hope that the church bulletins of our sister synods, as they have done in the past, will now also in the future and, where possible, to an even greater extent promote the missionary cause, especially the negro mission, in their columns through reports. L. F.

Zuv Church Chronicle.

Domestic.

Seventy-fifth Anniversary. Holy Cross Parish in St. Louis recently celebrated the seventy-fifth anniversary of its founding. It formed at that time the third of the four districts which then constituted the St. Louis comprehensive parish, which had already come into existence in 1839, and had been organized as a school parish under the name of the Concordia District as early as the year 1850. But in 1857 the district decided to establish the preaching ministry in its own midst, and in 1858 the first pastor was called and installed, and therefore the congregation dates its beginning from that year. Up to that time the members living in the southern part of the city had still attended services in the old Trinity Church. For a number of years the congregation then held its services in the Seminary auditorium, until in 1867 it built its own church, which, with considerable alterations and enlargements, is still in use. From the very beginning our Seminary was parochial with this congregation and remained so until we moved into our new institutional buildings in 1926.

The congregation has abundantly experienced the blessings of God in spirit and body during these seventy-five years. It has grown and become large, is not only one of the large congregations in St. Louis, but in the Synod generally. But it has also been richly blessed spiritually under the faithful care and pastoral care of its pastors, Blessed Theodor Julius Brohm, who served the congregation from 1858 to 1878, Blessed Father Georg Stöckhardt, who stood by the congregation from 1878 to 1887, the year of his appointment as professor at the seminary, and Blessed Father C. C. Schmidt, who served the congregation in great blessing from 1887 to 1925, the longest. In 1914 Paul König was placed at his side as assistant, who then also became his successor, and to whom in turn E.T. Lange was given as assistant pastor in 1926, who for some years has become the second pastor of the parish by parish decision.

On the 1st of January of this year, the congregation numbered 2, 645 souls, 1, 799 communicant members, 326 voting members. Their parochial school, again one of the large and excellent in the synod, is attended by 386 children, taught by six male and three female teachers, and their Sunday school numbers 692 children. And that the congregation, from the very beginning, and to this day, has been a faithful and zealous member of our Synod, and by its interest in the works of the Synod, and by its willingness to sacrifice, may serve as an example to others near and far, is well known. The Word of God, which has been proclaimed in her for seventy-five years with evidence of the Spirit and power, has brought forth beautiful, glorious fruit.

The anniversary celebration was held on two Sundays. On October 1 the main celebration took place. The morning service was preached by Rev. O. Erbe of Boone, Iowa, a child of the congregation, in English, and the service was attended by 1, 500 persons. In the afternoon service German F. Niedner of St. Charles, also reared and confirmed in the church, preached, and in the evening Prof. W. G. Polack. During the week a social celebration was held for all the members of the congregation in their large, beautiful school hall, and on October 8 a second festive celebration was held. In the German service the writer of these lines, who has belonged to the congregation for thirty-three years, preached, and Father König preached in the English service.

The service was especially for the children of the congregation in the congregational and Sunday school and their parents and relatives, and in the evening a worthy church concert was given by the congregational choir under the direction of teacher Walter Wismar, at which E. T. Lange gave an address.

"Let your old age be like your youth!" Deut. 33:25.

L.F.

Some interesting figures. In 1932, 1, 238 congregations and preaching places in the district of our Synod decreased by 19, 803 souls. On the other hand, 2,366 congregations had an increase of 43,679 souls. People always move from one place to another, and the loss of one congregation is in many cases gain for a sister congregation.

Our 3, 133 pastors standing at churches have confirmed 7,000 adults in the same year. On average, there are 7 adult confirmands for every 3 pastors. We gladly give the pastors all the credit for their work, but do not forget the missionary work that in many cases is done by church members before adults are willing to teach confirmation.

Our synod, which at the beginning of 1932 numbered 772, 734 communicant members, has in the last year gained 31, 730 children by baptism and 7,000 adults by confirmation, a total of 38, 730, or an increase on the average of 1 soul to 20 communicant members. What is the relation of this increase to the growth of other church communities? The Catholic Church is reported to have numbered 18,028, 598 communicant members in 1930. It should therefore have had an increase of 900,000 baptized children and adult confirmands in the same ratio (1 to 20).

One sometimes hears and reads the phrase taken from English: "Twenty communicating members are needed to win a soul. ("It takes 886 members to win a heathen in India. ") We can find no pleasure in the speech. It takes but one man to convert another, as it takes but one light to kindle another, or ten other lights. One little child may be the cause of a whole family coming to church. Therefore we prefer to say that the increase is one soul for every twenty communicating members.

There are also people who, when they speak of missions and the success of our work, first deduct the deceased as a loss. If a pastor has gained 35 churchless, but ten have died in his congregation, they reckon a gain of only 25 souls (ust Mia). They would immediately deduct from the above gain of 38, 730, 13, 575 who died. We leave this way of estimating the missionary work to the pessimists. No farmer who drives 1,000 bushels of wheat into his barn will say that he has lost 1,000 bushels.

If any one wants to know how much the Synod increased last year (net gain), the answer is 21, 467 souls, 19, 828 communicant members. E. E.

L. Larsen's centennial birthday. On October 14, Norway Luther College in Decorah, Iowa, commemorates the centennial of the birth of its former long-time president, Peter Laurentius Larsen. As this deserving man has repeatedly entered the history of our synod as well, we too commemorate this Memorial Day. Larsen was born in Christiansand, Norway, on August 10, 1833, received his preliminary education at the cathedral school there, then studied from

1850 to 1855 at the university in Christiania (now Oslo) and was a language teacher in that city for a few years. In 1857 he emigrated and first served a Norwegian congregation in Rush River, Wisconsin for two years. In 1859, however, as a result of an agreement between the Norwegian Synod and our Synod, he became a professor here in St. Louis, where the college and theological seminary, later moved to Fort Wahne, were then still connected. The agreement was that Norwegian Lutheran pastors would be trained in our institution.

and that the Norwegian Synod should appoint a professor for this purpose.

Three Norwegian scholars had already entered the year before, and were then followed by others. Then, in 1861, Prof. Larsen was transferred by his Synod to the Norwegian College established by it at Decorah, Iowa; but for years afterward the Norwegian students continued to receive their theological education here in St. Louis. From this time, fully fifty years, he has given to Luther College.



D. L. Larsen.

Hebrew language. In 1911 he retired, and on March 1, 1915 he went home blessed.

In addition to his work at the institute, he also served his synod as vice-president from 1876 to 1893, was president of the Lutheran Synodal Conference, to which the Norwegian Synod belonged at that time, especially in the serious time of the doctrinal dispute over the election of grace, from 1881 to 1883, and also edited the "Kirkelig Maanedstidende" (Church Monthly) and later the "Kirketidende" (Church Newspaper) of his synod for many years. In 1903 he received from our seminary in St. Louis the honorary degree of Doctor of Theology. The connection he had with our synod and our institutional system he maintained throughout his life. At the funeral of D. Walther's funeral in 1887, he represented his Synod and delivered a very heartfelt address, which is reported in the "Lutheran" of June 1, 1887. Occasionally he attended our professors' conferences and the meetings of the Synodical Conference. Repeatedly we met with him and also received letters from him from which his interest in our Synod was evident; he also visited us here in St. Louis once in person. How he stood in the negotiations which finally led to the unification of the various Norwegian Synods and the solution of the fraternal relationship with our Synod has not become known to us. He had grown old, took no part in these negotiations either, as far as we know, and died before they came to a conclusion. L. F.

What to do with our free time? This question was recently posed in all seriousness to the various educators and other prominent men in our country. Because of the new arrangements made by our authorities, our workers will have a great deal of free time left over, and in order that this may be used properly, they should be given proper instructions. The question is certainly a serious one, for idleness is the beginning of all vices and the devil's resting-place. We Christians also consider this question in the light of the Word of God. According to it, we are stewards of our free time as well as of the many graces of God which he so abundantly bestows upon us. Our time belongs to the service of God and of our fellow-men; we are therefore not to devote it to the devil. Quite rightly, therefore, do our colored Christians in the South use their free time to repair or beautify the church property, to have special instruction given in religion, to help the children in their duties

and the like. We do not mean to say that our White Christians should follow this example. The circumstances are just different everywhere. But one thing is important, namely that we serve our Savior with our free time. How this is done, each one must decide for himself. One way would be to read Luther's main writings in this jubilee year, which are available so cheaply and beautifully in the special popular edition. But especially watch over the young people now and see that they use their leisure time properly. Where the burden of work is lacking, the addiction to pleasure quickly takes over, and where this has once found its way in, the devil easily scatters his poison into the soul. In short, the question of how we should use our free time is extremely important. Let us put it to our conscience! J. T. M.

How the Gospel is made a mockery. A reader inquires how we should judge of the fact that Aimee McPherson, so much mentioned in the newspapers, is now preaching in a theatre in New York. We cannot agree with the opinion that she is doing this out of love for the Saviour, since she is doing this for a high salary, which is said to amount to more than H5,000. Incidentally, she is forbidden to preach in public at all in God's Word, as one can read further in 1 Cor. 14:34, 35 and 1 Tim. 2:12. For this she ought also to be ashamed before the world; for that her husband, "Brother David Hutton," left her, was partly her fault. Had she behaved as a Christian woman, and discharged her domestic duties, her marriage would not have fallen to pieces so sadly. Moreover, it is not fitting that a Christian sermon should be preached as an interlude in a theater where blasphemous plays are apparently being performed, as reported in the daily press. During Passion Week, in some places our pastors also preach in a theater, but during the lunch break, when the play is stopped.

We should never stop witnessing to Christ. Wherever there is an opportunity, the Christian should prove to be a missionary. But it is also said in Scripture, "For your sakes God's name is blasphemed among the Gentiles," Rom. 2:24, and Christians are to be on their guard lest they fall under this sentence of condemnation. J.T.M.

In the Service of Science. Dr. F. H. Bätjer, a widely known professor in the medical department of Johns Hopkins University in Baltimore, died recently. He was engaged in the study of X-rays even before precautions were taken to protect those around him. What he suffered in the service of science is nothing short of astonishing. He had to undergo over a hundred operations because he kept exposing himself to the pernicious rays. In the course of time all the fingers on his hands were amputated. He also had to have one eye removed. Nevertheless he continued his work from year to year, until at last an incurable disease compelled him to abandon it. An English newspaper comments: "Such faithfulness to science must shame us Christians who do so little for the glorious cause of Jesus Christ. What has the Saviour's service brought us but peace and joy? And yet, what sacrifices have we really made for Christ, who was crucified for us? Are the days of the martyrs no more?"

The words of our Saviour, "The children of this world are wiser than the children of light of their generation," LuP. 16:8, fit this. By this Christ meant to say that the children of the world are wiser in the use of their opportunities than we Christians are in the right use of the things that lead to happiness.

J. T. M.

The Bible Society Record of September 1933 reports Bible distributions for the year 1932 and earlier. The great British and Foreign Bible Society has distributed 1,096, 976 Bibles, 1,027, 720 New Bibles. Testaments and 8, 492, 774 individual books of the Bible issued. This society has been in existence since 1804, and since that year has sent out in the whole 442, 471, 067 volumes and parts of volumes. The American Bible Society, since 1816, issued in whole Bibles and parts thereof 246, 046, 560 volumes, while the National Bible Society of Scotland, the third largest on earth, last year distributed 83, 113 Bibles, 180, 008 New Testaments, and 3, 679, 170 parts, bringing its total distribution since its year of foundation (1861) to 111, 777, 303.

The whole Holy Scripture is translated into 173 languages, the New Testament separately into 191, whole Gospels or other whole parts into 481, smaller, selected pieces into 90 languages, altogether 935. That gives 364 languages for the whole New Testament. The fact that we have limited ourselves to individual parts of the Bible for 571 languages is due to the fact that for many peoples or tribes there is not even an alphabet. In addition, some peoples completely lack certain terms, so that they have no word for them in their language. This refers not only to religious, but also to very earthly things. Thus one translator reports that she searched for three years until she found the right word for throne and holy. Once the translation, let us say, of a Gospel is completed, it must first be tried out on the black, yellow, or red, namely, whether the hearers really find in what is heard the thoughts which the translation is intended to convey. "Did ye also understand it aright?" the question is not enough.

In the main languages of Europe, Bibles are also produced and distributed by publishing houses. As for the other languages, humanity depends largely on the activity of Bible societies, both for translation and for distribution. That Spanish Bibles, New Testaments and individual Gospels were available at the Madrid Book Fair in the spring of 1933 was made possible by the British Bible Society. 1,013 whole Bibles, 482 New Testaments, and 17, 322 individual Gospels were sold. - "Hallowed be thy name, thy kingdom come, thy will be done!"

R. W. H.

Abroad.

How we do not want to shape our celebration of Luther. In August, the 450th anniversary of Luther's birth was celebrated in a magnificent way in the old Luther town of Eisleben. We do not want to condemn everything about this celebration; for many things that were peculiar about it are brought about by our time. But other speeches should have been made; attention should have been drawn to what Luther actually wanted and what he did by God's grace in his whole life and work, namely, that he brought the Gospel back to Christendom. There was complete silence about this. Instead, it was said: "The spirit of Luther is not dead. It lives, and in the new Germany, as well as in the faith movement of German Christians, it arises stronger and more vigorous than ever. We German Christians know only one to whom we confess: this Martin Luther. A cry of longing for God breaks forth from millions. We German Christians hear this cry and give it the answer of the German prophet Luther." And again, "We stand together because we believe in the future of our people, because we trust in the man God has given us, because we have learned to obey and to be faithful."

These are, essentially, all empty words. Luther

was indeed a great German; but he does not live in church history as a German, nor as a prophet in the customary sense of the word, but as a confessor of Jesus Christ, as a preacher of the pure Word of God, which had been falsified and darkened by the Antichrist, as a Bible Christian. This must be said in our celebrations of Luther, and from here ivir wish to make clear the meaning of Luther for our present time of Christendom. J. T. M.

Superstition and idolatry in the Roman Church. The "holy year" that the Pope wants celebrated by all the world this year still holds true, although you hear less about it now. Right now, especially in the Italian city of Turin, there is a great exhibition. There, until 15 October, the "holy skirt" of Christ is on display, "in which the Saviour was wrapped when he was taken down from the cross". The Roman historians give little thought to how this happened, but the skirt is said to have miraculously come into the possession of the Italian royal family, where it may only be mended by the queen and her daughters, and in such a way that they must lie on their knees while doing so. No one is allowed to touch the skirt on display; otherwise it is excluded from the Roman church. The Roman worshippers must look at it, lying on their knees, adoringly, as it lies before them in its jewelled box. In 1931, for the first time in thirty-two years, the skirt was put on display and viewed by millions of people. This year the skirt was displayed in the presence of many princes and princesses and twenty-eight archbishops and bishops, while thousands of people crowded into the great cathedral to see the miraculous skirt.

We Lutherans thank God for teaching us again through Luther that the real sanctuary of Christ is His Word, wherein we can see and enjoy Him. But while thousands throng to see Christ's "Rock," the Bible remains unread by so many; yea, the Pope suffers not his followers to hear and believe the pure Gospel of Christ. J.T.M.

"Much' sectarianism and much rapture." Some time ago a godless woman died in India, who has become known throughout the world by the name of Annie Besant. God had given her a long term of life that she might repent and be saved; but she trampled under foot God's time of grace, spurned his gospel, and so went to her place in unbelief, with the great guilt on her conscience of having deceived thousands, and in addition to this, of having put the very greatest difficulties in the way of the Christian mission in India. She was the wife of an English minister, but after a time became a freethinker, left her husband with her and his two children, and went about the world fighting Christianity in every possible way. Finally she moved to India, where she became the leader of the so-called Theosophists, or "God-Wise Ones," a sect founded many years ago by Madame Blavatsky, who was quite lost spiritually. What this sect believes is pretty much what the ancient heathen Hindu teachers set down in their religious books. In the interest of this pagan religion Annie Besant wrote some three hundred and fifty books and pamphlets. A few years ago she came again to the Occident with the report that she was bringing to the world a new Messiah, namely, the thirty-year-old Jeddo Krishnamurti. But this Krishnamurti was not very messiah-like. He played tennis, dressed European, struck up relationships with girls, showed quite a love for the world, and finally gave up playing messiah. Annie

Besant also prophesied that she would live to be a hundred years old; but she did not live to be quite eighty-six. At her request, her body was cremated.

The evil of Mrs. Besant's evil work was that thousands of deceived people in the West as well as in the East looked up to her as to a prophetess. Here in St. Louis alone, four hundred "educated" persons attended a funeral service held in her honor. Everything that could remind one of mourning was avoided, for the "prophetess" had claimed that she would soon return in the guise of a young Hindu to teach the world even more wisdom. We Christians know that she will have this pending; for even the rich man has not returned from hell, though he would gladly have preached repentance to his five ungodly brethren. In view of such gushers as Annie Besant was, we have every cause to ask ourselves, What are we doing that the gospel may be preached in all the world in this evil time before Judgment Day? J. T. M.

A Japanese Lutheran. According to the report of the *Japan Lutheran Bulletin*, a right Lutheran is Prof. Dr.

Sato, the teacher of church history at the Lutheran Theological Seminary in Tokyo. For twenty years he studied Luther's life and writings. In order to understand Luther and his work all the better, he undertook a journey to Germany in 1924, where he not only studied the sources, but also visited the Luther sites, which are held in high esteem there. His writings on Luther, which have appeared in Japanese, are very numerous. In January of this year he received from the Imperial University in Kyoto the title Bungaku Hakushi, which is equal to our American title Doctor of Letters. The subject of his thesis was, "An Investigation of the Religion and Theology of Martin Luther on the Basis of his Commentary on the Epistle to the Romans." This was the first time that a Christian scholar from a pagan university had received the title of Bungaku Hakushi on the basis of a determinedly Christian treatise. For the past ten years Dr. Sato has been publishing a small monthly journal entitled "Luther Studies."

This is joyful news, which should also serve us to read Luther diligently. Those who diligently study Luther's glorious works will best celebrate Luther's anniversary. J. T. M.

"Ein' feste Burg."

It is good to trust in the Lord and not to rely on men. Ps.
118, 8.

"Give thanks unto the LORD: for he is good, and his mercy endureth for ever," begins the 118th Psalm, the high song of Israel's victory, when the temple was rebuilt, the walls of Jerusalem rebuilt. Men wanted to hinder it, with sword and trowel the builders had to work; the Persian king promised help, but the help failed. In spite of the king, in spite of the enemies, the building went on; for God was building. Now the building was finished. "The right hand of the LORD is exalted, the right hand of the LORD keeps the victory," sang the priests in the temple. "I will not die, but live," answered the choir. This is my psalm, said later Luther, the warrior of God. It became his Reformation song, his comfort, his strength, "and if the world were full of devils." He knew in whom he could rely. The Psalm says it: "It is good to trust in the Lord and not to rely on men."

"It is good to trust in the Lord." Israel has he-

The officers of the society are: Enno Dümmling, president; H. F. Wind, first vice-president; E. B. Glabe, second vice-president; P. Virtus Gloe, secretary; Mr. Aug. Freese, treasurer; P. M. Ilse, statistician; P. J. H. Witte, business manager.

A congregational service was held at St. Paul's Church on Tuesday evening, at which Rev. F. C. Jordan preached the sermon. The instructive and interesting proceedings of this conference, together with the papers adopted by the conference, will appear in print, and may then be obtained from Rev. J. H. Witte, Bay City, Mich. H. D. Mensing.

To our pictorial decoration.

We add a few explanatory words to the four pages of our art supplement. - The first page introduces us to the Reformer and members of his family. Among all the Luther pictures, we give preference to this one. It is by the outstanding artist Lukas Kranach, Luther's contemporary, who, as court painter to the Elector Frederick the Wise of Saxony and later as mayor of Wittenberg, was in constant friendly contact with Luther for decades and thus painted him after life. The picture was painted in 1533 and shows the Reformer at the age of fifty, still in his full strength, also shows, especially in the original painting, the firm, resolute, faithful character and the wonderfully deep eye, about which the Roman Cardinal Kajetan was so astonished. Likewise, the pictures of Luther's wife and his favorite daughter Magdalene, who died early, are by Kranach. The picture of Luther's parents is a reproduction of an old copper engraving; between the two heads there is the coat of arms of the father, who gave out the traditional rose of the Luther family and instead, according to his mining profession, had two crossed pick or mining hammers in his coat of arms. - The second page shows all Luther's places, which are well known by name to everyone who knows something about the history of the Reformation: the Wartburg, where Luther, after the imperial eight had been pronounced on him in 1521, was brought by order of his elector for his personal safety, and where he began to translate the Bible; the parlor in the fortress of Koburg, where Luther stayed during the Diet of Augsburg in 1530, praying so zealously for the Protestant cause, and encouraging and strengthening the confessors of the truth by letters; Luther's residence, the former Black Monastery in Wittenberg, which had been given to him by his Elector and where he also held his lectures; Luther's living room with the bench by the window, a favorite abode of the Reformer and his wife; finally, the interior of the Castle Church at Wittenberg, as it now looks after the restoration of the building, where Luther's body rests near the pulpit and a tablet embedded in the floor marks the exact spot. - The third page presents faithful reproductions of the title-pages of the books which, among the many publications of the Reformation period, were of the very greatest importance: of the first Protestant hymn-book, which contained only eight hymns, but among them four by Luther (Nos. 166, 170, 214, and 243 in our hymn-book); of Luther's Large Catechism, and above all of the first complete German Luther Bible. The small bar found in the middle of the page is an excerpt from a title page of another of Luther's writings; it shows Luther's beautiful, significant coat of arms, which Luther himself interpreted as a "mark of his theology," as can be read elsewhere in today's number. All these title pages are

beautifully and meaningfully decorated. - The fourth page shows in the small pictures collaborators and opponents of the Reformation: Philipp Melancthon, the so often mentioned friend of Luther, and Johannes Bugenhagen, the pastor and confessor of the Reformer, both pictures again painted by Kranach, while the picture of the pious Elector Frederick the Wise, the protector of Luther and promoter of the Reformation work, comes from the greatest German painter, Albrecht Dürer, who was himself a friend of the Reformation. Luther's Swiss opponent, the founder of the Reformed Church, Ulrich Zwingli, is painted by Hans Asper; the picture of Pope Leo X., The picture of Pope Leo X, who put Luther under a spell, comes from the master hand of Raphael and, especially when one has seen the original painting, completely characterizes the man who boasted that the "Fable of Christ" had brought him much money; the picture of Emperor Charles V, before whom Luther made the glorious confession in Worms: "Here I stand, I can do no other; God help me! Amen," is based on a painting by Titian. In the middle of the page is a small reproduction of the famous large painting by Wilhelm Kaulbach, in which the artist intends to show how in that great time of the Reformation all the arts and sciences came to flower: Music and painting, classical studies and the discovery of new parts of the world, poetry and the art of printing, but how the monk of Wittenberg is at the center, the greatest of all, the reformer of the Church: Luther with the open Bible.

L. F.

To the ecclesiastical chronicle.

From our Synod.

Distribution of our periodicals. What can be achieved with regard to the distribution of church periodicals if one takes the matter seriously in hand, which our esteemed President Pfotenhauer so urgently encouraged and called for in the last issue of the "Lutheraner", may be shown by an example. The "Messenger of Peace" of the Evangelical Synod of North America, which has now united with the Reformed Church of our country, recently wrote: "In spite of the hard times we have gone through, we have nevertheless gained nearly 4,000 new magazine readers in the last three years, and that through the faithful cooperation of our Evangelical women's associations. All honor to these dear friends, not only for what they have done, but especially for what they intend to do for the future." So nearly 4,000 new readers in three years mainly through the efforts of the women's clubs! Could not something similar be accomplished in our Synod, which is probably three times as large as the Evangelical Synod, if all lent a hand? In the last issue we especially asked our pastors, teachers and members of the congregation to discuss the distribution of our "Lutheran" and our *Lutheran Witness* with each other. and to put them into practice. Today we turn especially to the women in our congregations. We know from many oral and written statements that many women are among our most loyal readers. They know, appreciate and love their church magazine, their "Lutheran". If they now also do not fail to encourage their friends and acquaintances, something will certainly be achieved. Our youth associations, too, can render a valuable service, if they systematically and purposefully take care of the distribution of our church bulletins on behalf of their congregation and under the guidance of their pastor. We sincerely ask them for this service, which they basically render to their local congregation and to our entire Synod.

L. F.

From Montana. The pastors in Montana assembled at Bridger, 45 miles southwest of Billings, from August 31 to September 4, in one of our younger congregations, St. Paul's English congregation, which is served jointly with St. John's German congregation near Belfry by Rev. R. Sieving. Of the 25 pastors in the state only a few could not appear.

P. P. M. Freiburger, of Billings, showed us the proper method for the private study of a conscientious preacher of the gospel. P. E. G. Kleidon spoke on the House Table section of our Catechism, which deals with what hearers owe to their teachers and pastors. Shorter papers were delivered by other brethren, some exegetical, on Tit. 3 and Gal. 1, some practical, on important subjects. On Friday evening there was a service with the celebration of Holy Communion; the confessional address was given by Father H. L. Pfothner, the pastoral sermon by Father W. Leege.

On Sunday the hospitable congregation celebrated their annual mission feast in the church with two services. In the morning Fr E. Ziegler preached in German and Fr W. E. Motzkus in English. In the afternoon sermons were preached by Fr. E. A. Huber in German and Fr. Kleidon in English. God had given us the most wonderful weather for the conference days, real Montana weather. The conference closed on Monday in the usual way.

Something statistical about our church in this great state is no doubt also enjoyed reading. At present, 25 pastors serve 35 congregations with 4, 674 souls, 2, 403 communicants, and 610 voting members with Word and Sacrament. To this we add 41 preaching places with 1, 177 souls and 433 communicants. Twenty-five years ago in Montana we had only 6 pastors ministering to 7 congregations with 1, 230 souls, 584 communicants and 101 voting members and another 16 preaching places with 278 souls and 161 communicants. To our God be praise and thanksgiving for the gracious spread of His orthodox church in Montana!

Finally, a correction. In the "Lutheran" of August 8, page 261, in the next to last paragraph of the article, "Our Mission to Southeastern Montana," it says, "over 36,000 miles by railroad"; it should read, over 360,000 miles. H.T.R.

Fiftieth Anniversary. In the "Lutheran" of June 13, No. 12, we announced that some of the candidates who entered the sacred preaching ministry in 1883, that is, fifty years ago, are still active in the ministry and have served the church uninterruptedly for half a century. Probably in most cases their congregations have celebrated this memorial day festively. Thus we mentioned in the last "Lutheran" that the fifty years of service of Prof. M. J. F. Albrecht of the Milwaukee Institution had been celebrated. On September 10, Father Otmar Clöter's golden jubilee of ministry was celebrated in the midst of his congregation at Vernon Center, Minnesota, in two services at which Pastors Julius Clöter, a brother of the jubilarian, H. Strasen, and Praeses J. C. Meyer preached the sermons. The jubilarian was born in 1859, the son of O. Clöter, then Indian missionary of the Minnesota synod, at the Gabitawigama Indian mission station, north of what is now Brainerd. During his fifty years of ministry he has served eight years in what is now South Dakota as a traveling preacher, then nineteen years at Adair, Iowa, was also for six years president of the Iowa district, and since 1910 has been in blessed labor at St. John's church at Vernon Center. His two sons are in the preaching ministry and represent the third generation of this family. L. F.

Domestic.

Ecclesiastical Contributions of the Lutheran Synods of our Country. In regard to the expenditures of the various Lutheran Synods of this country, D. Kieffer, the statistician of the National Lutheran Council, gives us the following figures:

Synods.	i	Confirmed.	Issues.	Average.
United Lutheran Church	1,021,164		\$15,181,990	\$14
American Lutheran Church.	350,542		4,469,783	12
Augustan Synod	241,467		3,734,244	15
Norwegian Lutheran Church....	309,527		3,809,914	12
Lutheran Free Church	30,690		216,132	7
Eielsen Synod.....	900		7,792	8
Church of the Lutheran Brethren...	1,250		76,279	61
United Danish Church	22,451		255,525	11
Church of Denmark	13,936		167,936	12
Icelandic Synod	5,960		49,562	8
Finnish Suomi Synod	19,486		205,933	10
Finnish National Church	5,432		20,000	3
Finnish Apostolic Church.....	25,300		111,313	5
Missouri Synod	776,851		11,178,967	14
United Wisconsin Synod	153,506		1,432,799	9
Slovak Synod.....	10,290		123,368	12
Norwegian Synod	5,215		66,509	12
Negro Mission of the Synodal	4,282		27,082	6
Independent communities	14,027		169,351	12
Summa	3,012,276		\$41,304,479	\$13

These gifts include expenditures for both congregational budgets and foreign purposes, and are confined to the United States and Canada. The Missouri Synod is about on a par with the United Lutheran Church in this table, both having an average of \$14 to each confirmed member. Both synods are surpassed only by the Swedish Augustana Synod and the Church of the Lutheran Brethren, the latter of which has 23 pastors and, of course, relatively large expenses to maintain its 28 congregations.

The United Lutheran Church has 1,021, 164 confirmed members, but only 696, 456 communing members, that is, those who have actually communed in the preceding year. The Missouri Synod counts 776, 851 confirmed who are eligible to the Lord's Supper. Would it not be desirable to know how many of these actually communed in the preceding year? We hope that the difference between confirmed and communing members is not so great with us after all. E. E.

Why Synodal Reports? We read in the "Ev.-Lutherischen Kirchenblatt für Südamerika": "At the last synod it was decided that a synodal report should also be published from this meeting. In view of the costs involved, is this necessary in what we call a time of need? To answer this question, let us first consider the question: What are such synodal reports about? What do they accomplish, and to whom are they addressed? Synodal meetings are regular gatherings of pastors, teachers, and congregational representatives for joint deliberative work in the kingdom of God. The basis for such work is the doctrinal hearing, in which a particular area of our doctrine is set forth and explained. And because we all confess the whole of Holy Scripture as God's revealed Word, such a doctrinal discourse must also be drawn from Holy Scripture and be grounded in it. This common ground in confession gives us the ground for all further work. But that would not be work if we were content with having listened to this doctrinal lecture. We must all work it out for ourselves, not only in such a way that we accept what is presented to us from Scripture or that we confess it with our mouths, but we must also arrange our lives accordingly. This is work that all of us Christians must do,

not only those who were gathered there, but all on whose behalf they had come. Therefore every Christian of our church should endeavor to get hold of the Doctrinal Lecture, because it is written for the benefit and piety of every Christian, as well as because every Christian is jointly responsible for what is taught in his church. . . . Every Christian who stands in faith in his Saviour is a priest of God. Therefore, the proclamation, propagation and purification of doctrine must be of the utmost importance to him. God wants us to be concerned about the doctrine that is taught among us. That is why such a doctrinal negotiation at a synod is so important. That is why the synodal report, in which this doctrinal discussion is printed, is published, precisely because every Christian should know about such doctrine. For this reason alone, the Synodal Report belongs in every Christian home of our Synod. But as priests, we also need to know how doctrine is spread. Another part of the Synodal Report tells us about this, namely the Mission Report. It tells us how far our mission field extends, how far our missionaries, our emissaries, advance, with what blessings they work, with what difficulties they have to struggle. And then we turn our eyes from the general picture to the individual churches. There, too, the numbers bear eloquent witness to the blessings God has bestowed on our work. We see from the numbers how individual congregations are growing in knowledge and also express it by becoming more aware than before of their sacrificial duty as priests of God. The importance of these two pieces contained in the report, among other important reports, should suggest to you, dear reader, that a synodal report should also come into your house. " J. T. M.

A New Religion. During the World War and afterwards there was much talk in the "educated" circles of our country about the need for a new religion. Atheists, liberals and modernists have raved about this "new religion. This new thing has also appeared, and has been endorsed by thirty-four editors, educators, and preachers of our country. The new religion calls itself by the very old name of humanism. Even a new name the scholars of our time have not been able to find for their new wisdom. But even what humanism teaches is not new, but very old. Already in Luther's time there were the same godless doctrines that humanism now leads.

But what is the new teaching? Here are some of the main principles of the worldly-wise humanists: 1. the world consists of itself; it is not created. (This was taught by the atheistic philosophers of Greece for centuries before Christ.) 2. Religion must arrange its hopes and plans according to science. 3. There is no distinction between what is sacred and what is secular. 4. The purpose of religion is to ennoble man. 5. The work of the church is social welfare. (6) The aim of humanism is a free, general association of men, in which they willingly and intelligently co-operate for the common good.

The reader immediately realizes that the new religion of humanism is not far off. Humanism simply says no to everything that God's Word teaches. According to Humanism, there is no God, no divine Savior, no sin, no redemption, no heaven and no hell. The world came into being by itself, and making people better is religion. Anyone infected with atheism could have said this; it did not require professors and newspaper editors. But that the scholars of our time have nothing

It proves how true God's Word is when it says: "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and consecrates nothing, but is addicted to questions and wars of words," 1 Tim. 6:3, 4. It is truly a darkened mind that delights in the shallow and addicted doctrines of modern humanism.

J.T.M.

A new Bible, but not to be recommended. A new edition of the Bible has now appeared in the printing office of the University of Chicago, entitled "The Short Bible, an American Translation," edited by Prof. E. J. Goodspeed and the late Prof. J. M. P. Smith. We do not yet have a copy of this new Bible in our hands, but the daily press has already given it ample coverage. The new Bible is intended, first, to afford a translation which can be understood by every one; and indeed the extracts we have read are reminiscent of the English afforded by our daily papers. It is further to put the books in proper order, and indeed the first book of Moses appears in the new edition as the seventeenth book! So here the editors have let their own critical opinions prevail, and have discarded the old and, we say, the right order. Then the new Bible is supposed to contain only the most important things, so that everyone can easily find out what the Bible says. But here again reason is the judge. Therefore we cannot recommend this new Bible. What the Bible is to bring and what it is not to bring, how the various books are to follow one another, are not matters for modern critics to decide. God bless all who help to make the Bible more widely read and better understood! But let no man lay his unconsecrated hand upon the Bible. Even the secular newspaper writer Arthur Brisbane remarks of the new edition of the Bible, "Prof. Goodspeed asserts that the Bible is so large, so confusing and dark, that it terrifies most readers. It did not seem so to the old Puritans. The best thing to do with an old, venerable monument is to leave it as it is. To mend it is only to worsen it." J. T. M.

Presbyterian losses of communicant members. As reported from Philadelphia, the Northern Presbyterians (The Presbyterian Church in the United States of America) lost 41,087 members last year. This loss the report explains, as follows: By adoption of the Presbyterian Confession of Faith, 65, 022 new members were gained. To these were added 39,483 members with testimonies from other Christian communions. Further, 9,665 members were readmitted, having promised to perform the duties of the church. On the other hand, the names of 82, 448 members were deleted because they did not meet the requirements ("for failure to conform to requirements"). The total number of communicants at present is 1, 968, 788, the number of congregations 9, 172, and the number of pastors 9, 893. Contributed by these Presbyterians during the past year ^38, 643, 203, or H9, 002, 517 less than before. As appears from the report, the Presbyterians have kept "housecleaning" by doing such members from their midst as would not conform to the rules of the church. This accounts for the great loss of 82, 448 members. But the report also points out, dah last year the Presbyterians did not use the Easter season to gain new members, as had heretofore been the case. This omission has done much to bring about the decrease referred to. In this we thus find a confirmation of our good, old Lutheran order, according to which we

observe the feast times of the Christian church in a wise way and use them to see souls for Jesus' kingdom with the net of the gospel. Calvinism has always condemned these feast times as Roman leaven, but in this country the opinion is gradually gaining ground in sectarian circles that it is wise to observe the high feasts of the church. If this is omitted, the harm is sometimes very noticeable, as in this case.

J. T. M.

Abroad.

The Famine in Russia. After the once prosperous German communities in Russia have endured fifteen years of the most severe persecutions and hardships, the rest of these communities are in a terrible famine; and this famine is not due to bad weather and bad harvests, as it was ten years ago, but to the mismanagement of Bolshevism. This is evident from many unsuspecting letters which have been printed in reliable journals, some of which have also reached us in special copies. We know of it also from the communications of aid societies. At the head of such an association is a well-known professor of theology at Erlangen, Bavaria, D. Ulmer. We also recently had a conversation with an official of the National Lutheran Council in New York, who confirmed these communications. A few extracts from letters may bear witness to this. They say:

"Dear friends, I must inform you how we are doing, namely, badly. We are starving, we have had no bread since last autumn [1932]. We have fed ourselves only with pumpkins and turnips and with the meat of dead horses; of 267 horses only 13 are left, and they can no longer stand up. The dead horse meat is first examined by the doctor, but by the time the doctor arrives, everything has been eaten; it is only bones and the insides. Emil P. is sentenced to death; he had to dig his own grave. Otto M. and his wife Christine have starved to death; Adolf M. has starved to death in prison. In the market in Melitopol people are lying like gnats. If you could see how we starve! A stone would like to show mercy. . . . I'll starve to death with my two girls if you don't have mercy on us. If you could see what we look like, you would fall down, we are so ragged, barefoot and emaciated. Would that the good Lord would have mercy on us!"

In another letter it says: "You cannot imagine the misery; yes, the dead are even eaten because of hunger. They are stolen at night, because they cannot be buried fast enough. . . . Large graves are dug, and then everyone is thrown in without a coffin, and the gravediggers have to bury them. Rarely is anyone else there, so that many do not even know where their own are buried. There is no longer any talk of a funeral as in the first and second year; even very seldom is there a day of rest. Many remain in the woods or on the road and die."

A third letter reports, "A woman ate her dead child; she was caught and sent to the penitentiary and died there, the last of the family of nine."

These are the "dreadful times" of which the Scriptures speak, Matth. 24, 6-14; 2 Tim. 3, 1-5, and which we are now experiencing.

L. F.

The growth of Protestantism in Austria. As the "Friedensbote" reports from the German paper "Gotthold", Austrian Protestantism is in steady, steady progress. Since the year 1900 over one hundred thousand souls have been won to Protestantism. Eighty-three new Protestant parishes have been founded.

The Inner Mission in Austria was able to inaugurate a number of institutions for its great work. The Inner Mission in Austria was allowed to inaugurate a whole number of institutions for its great work. Eighty Protestant churches were built, along with many chapels and prayer halls, parish halls and schools. Eighty new evangelical pastors and teachers were called into the work during this period, and their labors are supported by a larger number of parish nurses. Although the Los-von-Rom movement, so strongly advocated in Austria a few years ago, has run its course, yet the much safer work of the evangelical mission is steadily going forward. Now, if the evangelical pastors in Austria would also preach the fair gospel at all times, we might truly rejoice heartily in the progress of Protestantism. J. T. M.

Spreading the mission by showing films. In our country, a few years ago, the film "The King of Kings" was produced and shown to many thousands. We have been informed that the portrayal in this film is not always biblically accurate and true, and especially that the fact of the resurrection of Jesus is not shown to its best advantage. It is interesting to note, however, that this film was recently shown in the so-called "holy city" of the scholastic Mohammedans, Meshed in Persia, before a crowd consisting of ninety per cent Mohammedans. Among the people the film made a deep impression. Even Persian officials, officers, and other eminent persons were present. The American missionary in Meshed reports, "The Afghan Consul General sat right behind me and asked numerous questions throughout the showing for details he did not understand. The crowd of spectators was very decent and attentive. Such pictures will have a decidedly good effect, especially since the subtitles were Bible passages quoted verbatim with book and verse references."

The Christian mission in Persia is struggling with great difficulties; but the spread of the Bible there especially is making beautiful progress. J. T. M.

An African on Luther. In June, Solomon Plaatje, an indentured journalist and politician, died in South Africa. He was a man of peculiar personality, indefatigable activity and far-reaching importance. As the "Berliner Missionsberichte" reports, he published in Kimberley, South Africa, a "trilingual newspaper respected by whites, coloureds and natives: English, Afrikaans (Dutch) and Setschwana". He was considered one of the most noteworthy connoisseurs of native affairs in South Africa and was a skillful writer. He wrote on social, political, and economic native questions, was a correspondent for European and American papers, and even translated dramas by Shakespeare into the Bantn languages. At the twenty-fifth anniversary of the Berlin Mission Station, Cape Town, he delivered an address in which he said he was glad that he belonged to the Lutheran Church. According to his understanding, this church was the largest and had the most children; a house without children meant nothing. How great is the number of the spiritual children of D. Martin Luther! His church is like a tree with many and good fruits. In the Dark Ages God's Word was stifled; but Luther uncovered it again and translated the Bible into the German language, and since then it has been printed in six hundred other languages. This must heartily rejoice everyone who is a member of the Lutheran Church. The true light has gone out from the Lutheran Church. If other people, members of other church communities, read the Bible and apply it to their lives, how much more should we, Lutherans, do so!

Everywhere he (Plaatje) has been, for example in America, England, Belgian Congo, Portuguese East Africa, Luther has been honored as the man who gave the Word of God in its purity back to Christianity. This is the mark of the true Lutheran Church even today, that God's Word is proclaimed in purity among them.

We may be reminded by this discussion of Luther from the mouth of a native South African who has made a name for himself in the world, that we have a duty to take all of our Lutheran heritage with us into English. Above all, let us hold fast to our pure Lutheran doctrine, but also to our practice, to our Lutheran church customs and to our songs! What is Lutheran belongs wherever the Lutheran Church is.

J. T. M.

A request from Africa. These days the Commission for Negro Missions in St. Louis received a strange letter from Africa. It was addressed to Dr. H. Nau, the president of our institution for colored people in Greensboro, North Carolina. In his letter the petitioner asked in the most beautiful English for the last catalogue of our institution there, and said he was Lutheran, but would like to study in Greensboro for a time and then serve in our ministries in Africa as a Lutheran missionary. The letter was referred to the chairman of the Committee on Mission in Africa, who is to answer it and make further inquiries. It is significant, however, how God is now extending His hands to Africa as well, so that we may preach the gospel there. First there comes to Nigeria a large people, some of whom are already Christian and maintain many schools; now an unknown, apparently educated Negro from the former German Cameroon region comes forward for admission to our college at Greensboro, that he may become our missionary in Africa. As the petitioner writes, a catalogue of the institution has come into his hands from Nigeria through our African student Jonathan Ekong, who is now studying at Greensboro, and now he wishes to come to America himself and continue his studies here. The man is married and is now attending a high English state school in what is now the English Cameroon Territory. What will become of the matter must be waited for.

J. T. M.

Monument for a Missionary. The Batak Church of the Rhenish Mission on Sumatra, the largest German mission church, which has over three hundred thousand Christians, has, as the "Allgemeine Missionsnachrichten" report, erected a monument to the founder of the Batak Mission, O. Nommensen, on its own initiative, without any suggestion from the mission. A Batak chief said at the unveiling: "For more than fifty years v. Nommensen has worked among us to be a guide for us physically and spiritually. He has become so because he has brought us the gospel. He has done this in humility and patience, without growing weary, and we see today the fruit of his labor; for many, many of our people have come to the light of the gospel. In agreement with the government he established the schools, and in the course of time the school system has spread enormously. Thus he was a real bringer of peace. Now we have erected this memorial stone with his picture to commemorate all the good things we received through his grandfather, so that it may shine like a star for us and our descendants for all time. May the memorial also be a sign of our love for him and for the Gospel! Unfortunately, there is not enough time to list all the good things we have received. Therefore I urge you, my people, to give thanks to God with me, and let us tell our descendants, that they may hold God's word dear and never forget what has been brought to them.

Luther's Songs.

Although Luther himself began to give the German people a suitable hymnal, in his modesty he did not trust himself with the necessary talent to compose songs himself, and therefore called upon others to do so. "I am willing," he wrote to his friend and co-worker Spalatin, "to make German psalms for the people after the example of the prophets and old fathers of the church, that is, spiritual songs, so that the Word of God may also remain among the people through song. So we are looking for poets everywhere. Since you are so powerful and eloquent in the German language, I ask you to join hands with us and try to make one of the psalms into a song, as you have a sample from me here. But I wanted the new words to be left out of the court, so that the words would come out all plain and mean, but still pure and skilful, according to the opinion of the riffraff of the common man, and afterwards also the understanding would be finely clear and given according to the opinion of the psalm." Luther's songs, their 36, are partly translations from the Latin hymns, partly reworkings of sacred folk songs, freely rendered psalms, but also independent creations.

The Best to the Glory of Luther's Songs Says Lutheran Chriakus Spangenberg in his National Lutheran Council "Lutherus has been the best and most artistic of all master singers since the time of the apostles, in whose songs one does not find a vain and unnecessary word. Everything flows and falls for him in the sweetest and most natural way, full of spirit and teaching, so that every word is almost a sermon in itself, or at least a special reminder. There is nothing forced, nothing coerced and patched up, nothing criminal. The rhymes are easy and good, the words artful and exquisite, the opinion clear and understandable, the melodies and tone sweet and heartfelt, and in sum everything glorious and delicious, that it has juice and strength, is heartwarming and comforting, and is truly unlike anything of its master, much less to be found, as all devout hearts must confess with me that God has given us something high and wonderful and special in his hymnal, for which we cannot thank him enough for all eternity."

This is the peculiarity of Luther's songs, which therefore, like Saul among his people, rise above the other songs as one head longer. They are characterized by strength and freshness, combined with intimacy. They are of great objectivity, express the confession of the whole church; yet the individual soul can find its feelings, its lamentations and petitions clothed in them in the sweetest word. Every line a thought; like an undiluted wine of strength, "like the bow of Jonathan that never lacked, like the sword of Saul that never returned empty," so his songs sound to us. A child can sing them, a man will never sing them out. They strike the note which every one understands, and which resounds in every one, in the mean as well as in the educated man. That makes their birth from the spirit, their becoming under the travail of a great time. Thus they have been songs of struggle and of consolation at the same time. The songs went from mouth to mouth; for them there were no hounds, no funeral pyres; they lived in the heart and in the memory. Who was there to resist the entry? An innocuous witness of more recent times, the German historian and literary historian Gervinus, therefore says: "There was in Luther's songs that cheerful confidence and that power of trust which makes him so glorious in general; they were sung out of the joyful, vigorous spirit which does so much good to the people, out of the faith that God has made us cheerful again through the

Redeemer's Son; they were to do the howling, mourning, and sorrow which the Pope had done all over the world. harm and abort."

And this they did. "We doubt not," writes Tilemann Heßhus, the faithful witness and confessor of the truth against the Calvinists, "by Luther's one little hymn, 'Now rejoice, dear Christians g'mein,' many hundreds of Christians will have been brought to the faith, who otherwise before did not like to hear the name of Luther; but the noble, beautiful words of Luther won their hearts, that they must fall in with the truth."

To these remarks of Emil Frommel, written years ago, we add some remarks about the translations of Luther's songs. They have also found a wide distribution through these translations. "Ein' feste Burg ist unser Gott", the song of protection of the Reformation, has been translated into 175 languages and dialects. No other hymn since the birth of Christ has been translated into so many languages. Every continent on earth is represented among these translations. Every race of men possesses this song; for, according to the findings of Dr. Karl Doving, who has especially investigated this matter, among these 175 languages are 42 in Europe, 51 in Asia, 60 in Africa, 9 in America, 1 in Australia, and 12 in Oceania, that is, translations throughout the world. Other songs of Luther have also found wide circulation through translations. The "Children's Song of Christmas" "Vom Himmel hoch, da komm' ich her" has been translated into 72 languages; Luther's moving song of repentance and confession, considered by some to be the crown of all his songs, "Aus tiefer Not schrei' ich zu dir" (I cry to you from deep distress), is found in 67 languages; the "Gloria" from Luther's hymnal "All' Ehr' und Lob soll Gottes sein" (All honour and praise shall be to God) in 55 languages; the ancient Christian Pentecostal hymn "Veni, sancte Spiritus," which Luther so ably Germanized and expanded, "Komm, Heiliger Geist, HErre Gott," has been translated into 47 languages. His short, powerful Reformation hymn, "Sustain us, HErre, at thy word," is found in 31 languages; Luther's mighty Easter hymn, great in words, great also in music, "Christ lag in Todesbanden," in 25 languages. His poetic adaptation of the Nicene Creed, "We believe all' in one God," has been translated 33 times. His unique prayer song, which expresses the spiritual and social needs of our time like no other, "Our Father in the Kingdom of Heaven", has been translated 32 times, and his poetic adaptation of the Ten Commandments with the opening words "These are the holy Ten Commandments" has found 26 translations.

What a treasure the Lutheran Church and the Church in general has in these songs, which, like the "everlasting gospel" (Revelation 14:6), are to be found among all Gentiles and generations and tongues and peoples! And what a blessing these songs have been in Christendom for more than four hundred years! It is truly a treasure that we want to faithfully cherish and keep and preserve.

L. F.

Luther's cultural influence.

The real purpose of Christianity is not to promote culture, but to save men spiritually and to make them eternally blessed. But when a man has become a Christian, the new life force naturally has a powerful and healing effect in all directions, like a leaven. Therefore, as a by-product of the victorious course of Christianity, enormous cultural upheavals necessarily followed. Through the papacy, which in spiritual terms is essentially a return to paganism, this cultural movement was also partly inhibited and partly led astray. Through Luther the Gospel and

The church was free again, and the salutary influence of Christianity could now assert itself anew in all directions on civil and cultural conditions. We will let some non-Lutherans speak about this.

The English writer Thomas Carlyle writes: "The Diet of Worms, and the appearance of Luther at it on April 17, 1521, may be regarded as the greatest event in the modern history of Europe, indeed as the moment when all subsequent civilization began. Here on one side the power of the world is enthroned; on the other side a single man, the son of the poor miner, stands up for divine truth. Our plea, the plea of the whole world to him was this: 'Deliver us; it is up to thee; forsake us not!' Luther did not leave us in the lurch. It was, as I have said, the most significant moment in the modern history of mankind. England's Puritanism, England and her Parliament, America's many-sided activity during two centuries, were here germinated. Had Luther acted differently in that hour, all would have been different in the world."

The American Reformation historian Preserved Smith says: "Luther's work is the beginning of the present age. It is fair to say that every person in Western Europe and America is living a different life today than he would have lived, and is a very different person than he would be if Luther had not lived and worked."

Michelet, a Catholic historian in France, says: "Luther is the restorer of the liberty of the present age."

John Jay, the first president of our federal supreme court, says: "No country has more cause than our republic to remember with joy the blessing which Luther has secured to the whole world by winning freedom of thought and conscience, and by expressing the seal of Christianity to our modern civilization. Although America had just been discovered by Columbus, yet Luther's far-reaching influence, still felt from the Atlantic to the Pacific, contributed to the settlement of our continent by such settlers as laid the foundation of its future freedom."

The Unitarian F. H. Hedge of Harvard University, who translated Luther's "Ein' feste Burg ist unser Gott" into English, writes: "We owe our civil independence to the Saxon reformer. . . . We Anglo-Americans, above all other men, owe a debt of gratitude to D. Luther for our national independence and religious liberty."

Luther preached nothing but the old gospel of Christ, the power of God for salvation for all who believe it. With this he made the church unspeakably rich again. But neither has the world and its culture become poorer as a result. The modern age dates from Luther onwards. The Reformation means at the same time the reorientation of the whole world. The source of all that is good in the modern state and in modern culture in general is to be found nowhere else than in Luther's Reformation. F. Bente, 1917.

God's work.

God's work does not remain undone, even if we do not accomplish all that we would like. Others will see fruit where we saw only blossoms. Even over our grave a spring will bloom. Let us plant our trees with confidence, even if they give shade only over our grave.

knowledge and the purity of the Christian faith is not yet noticeable.

"And there we now see the very opposite in the state. The state knows no compromises, makes no concessions. It is and wants to be national socialist and tolerates no one beside it in the question of power. The Church, however, has never before come together to make such tremendous compromises at the expense of truth and confession. And this seems to be the immense danger and doom for the future. Of course, we know nothing. God holds his kingdom in his hand. He can also give out of this time a new blowing of His Spirit, a decisive stand for truth and Christianity to bless our nation and the world. May such hope, though faint, accompany us!

"To your dear Synod we are very grateful for all the support we receive. Otherwise we would not be able to do anything either. The state seeks to attack bodily need with all the means of power at its disposal. And it must be said without further ado that the authority and power of the state does incomparable things here. The people are compulsorily taught to sacrifice for their oppressed comrades. It is here a matter of course that every

...that a man does something for his people. So with God's help we shall get through the winter. May God bless our people and not let the efforts of our statesmen go unrewarded!"

And now we will let an excerpt from a completely different letter follow, in order to show what thoughts, expectations and hopes move wide circles of Germany and how they mix spiritual and worldly things. The national church writer is an educated woman, the wife of a respected man. She writes:

"Things are a little different now with us in Germany as regards having time than they were a few years ago. Everything that has hands and a head works in the free time to build up the empire. The men are constantly harnessed, and we women help in our own way, partly with the men, partly without them. It is an incredibly wonderful time. Our children are hopefully reaping the rewards of what we are doing. All at once they have come into a stream of love for the fatherland and the internalized great spiritual values of Germany, that they have taken a great leap forward in development. We are all firmly convinced that the Fascist movement, brought into being by Mussolini, fortified and anchored by Hitler upon



(By courtesy of the *Detroit Times*)

The Luther celebration in Detroit on October 8.

Many pictures were taken. This picture, though not the full extent, gives the outward impression of the celebration. The large cross, formed by 3,000 children, is clearly visible: a red cross in a white field with a blue border. Only a small part of the first balcony is visible. Above it a second balcony rose, on which many large Luther pictures were attached in front.

German soil, will spread in all directions and in decades will encompass many countries in which the foundations for it are already in place. National Socialism will become a world religion; for religion it absolutely is; faith, love, hope are among its basic tenets, [?] We are only sorry that we were not among the fortunate very first fighters who, at great personal sacrifice, got the wheel rolling."

Such thoughts give pause for thought and fill with grave concern those who follow closely the course of events in the Church and the world. L. F.

The Luther Celebration in Detroit.

The four hundred and fiftieth anniversary of Luther's birth was communally celebrated by the Lutheran congregations of the Synodical Conference in and near Detroit on Sunday afternoon, October 8. Close to 16,000 people were gathered. "Perhaps never before," says one reporter, "have so many Detroiters united under one roof for a corporate worship service." "The immense Olympia Hall, usually used for sports, and where crowds usually shout themselves hoarse in a fistfight, was this time transformed into a mighty cathedral." So reports another newspaper writer.

A major part of Lutheran worship is congregational singing. On this occasion, only Luther hymns were sung by this mighty congregation. A choir also belongs to a festive congregation. Under the proven direction of teacher Eduard Oßko, the mass and children's choir performed appropriate songs. Not a mere recitation, but a well-prepared and impressive, real confession of the three articles of the Christian faith, together with Luther's explanation of them, took place on the part of a crowd of more than 3,000 children under the direction of the school superintendent, S. J. Roth, with the powerful conclusion: "That is certainly true. According to a reporter, this confession was the climax of the celebration.

Luther came to the fore: not what God did to Luther, but through Luther. One of the main parts of the celebration was that "The Voice of Luther" rang out from specially erected towers by Pastors F. A. Hertwig and Edw. H. Buchheimer, proclaiming Luther's life and Luther's words. Addresses were delivered by Prof. Walter A. Maier of St. Louis and PD. Emil Voß of Saginaw. The latter spoke in the language of Luther.

The whole festivity in a public hall had nevertheless a truly ecclesiastical celebration in mind. Immediately upon entering, one's gaze fell upon two mighty towers and the inscription "Ein' feste Burg ist unser Gott" ("Our God is a Mighty Fortress"). In a circle rising all around, as well as in a second balcony -- not visible in the attached picture -- the mostly Lutheran crowd was gathered.

A special commemorative coin in beautiful silver-grey had been minted in memory. The obverse shows an image of Luther in relief with a matching inscription. The reverse bears Luther's coat of arms and the words "Lutheran Churches of Detroit".

In a proper Luther celebration, Lutherans remember with humble, truly grateful hearts what God has done through Luther. Luther himself said, "Martin Luther is nothing. It is the gospel. God is at the door. Blessed are we, if we - open to him. He greets us. Blessed is he who answers him. Buy, because the market is at the door. Gather because it shines and the weather is good. Need God's grace and word because it is there. Therefore, reach out to those who can grab and hold. Lazy hands must have an evil year."

Adam Fahling.

To the ecclesiastical chronicle.

From our Synod.

Our Journals. What can happen in the dissemination of our journals when the matter is taken seriously is shown again and again.

There is a smaller congregation in Illinois. It has a total of 85 communicant members. In their mimeographed congregational bulletin, which does not compete with our synodal bulletins because it is limited exclusively to congregational matters, we read the following from the quarterly congregational meeting in October: "It was again decided that the congregation would include the 'Lutheran' in every House can send. A brief explanation, however, may be in order. Some of our members, who have not been in the church meeting, may not consider for what purpose, and under what understanding, these magazines are sent by our church to every house. First, all subscriptions are paid out of the church treasury; but we hope and expect that those who are able, and who enjoy reading the church bulletin, will put the amount back into the church treasury (\$1.25 a year). The following reasons were given in the meeting why these church magazines should be brought into every home in this manner: 1. We show right brotherly love by bringing them into such families as cannot pay for them, and presenting Christian reading matter to them. (2) We thereby bring Christian reading matter into the homes of those who would not otherwise order it, which will serve to counteract the harmful and dangerous influence of today's secular magazines. (3) By this means we keep our church members informed of the work and needs of the church, and in this way create holy zeal and a right interest in the kingdom of God. 4th, It is a work pleasing to God." And then reference is made to Praeses Pfotenbauer's article in the "Lutheran," No. 21, p. 343. L. F.

Mission interest. News of increased mission interest and zealous mission efforts is coming from various areas of our synod. The matter has been raised in synods, in visitation district meetings, in conferences, and in congregational meetings. As an example, we bring the resolutions passed by the Western District Teachers' Conference at its last meeting:

"Since the Lord has entrusted to us the glorious means by which his kingdom is extended, and has given us the command: 'Go ye and teach all nations'; since we are living in a time when indifference, lukewarmness, disinterestedness, and ingratitude are on the increase, and there is great danger of our going backward in the mission; since there are still millions of people living along in spiritual darkness and distress, while large numbers of candidates from our seminaries of preachers and teachers are idly standing in the marketplace waiting to be sent forth: let us, and that is, every member of this Conference, earnestly examine ourselves, and seek to ascertain, with God's help, how far we are responsible for the present conditions existing, and by humbling ourselves and repenting before Him who is the supreme Head and Power of all true missionary endeavors, let us open our hearts to a greater measure of wisdom, and to new vigor and zeal in missions. Let us further engage in a more zealous study of missionary work with the disciples entrusted to our care, so that they may be instructed in a more systematic manner than heretofore concerning the work of the mission. And such study should be combined with participation on the part of our students in such missionary work and with personal missionary work in

the churchless, to induce them to attend church services, Sunday school, parochial school, and to participate in other missionary enterprises. And let each school at once consider ways and means of accomplishing this end in the best manner, and reports of the progress therein shall be made at the next conference of the teachers of the Western District. Let us do our part in this also, and do our duty in the church, that we may co-operate with the pastor in missionary studies in the Sunday-school, in Bible classes, in youth clubs, and in the various organizations and activities of the church. And we thank the officers of the Synod for initiating this important enterprise, and for standing by us in this cause, and hereby promise them our co-operation." L. F.

Mission Festival Collections. The following example shows what can be achieved in these oppressive times if one approaches a collection with seriousness and zeal and proper preparation. A congregation in our synod is located in a city that has also been hit hard by the "depression." The pastor writes: "We have a number of men in the congregation who are out of work, who never knew an unemployed day before, and this has been going on for several years now. Nevertheless, we took up an extraordinary collection at our mission feast: P1, 360. That's over P1,000 more than we collected last year. Will God, let us do even more next year." The pastor attributes this success in particular to the fact that mission coin boxes have been distributed, and thus all through the year all in the congregation have been induced to give systematically and regularly. L.F.

Domestic.

Centennial. The oldest congregation in our Synod, and indeed the oldest Lutheran congregation in our country, is St. Matthew's in New York, which was founded as early as 1664 and joined our Synod under Blessed J. H. Sieker. We do not know at present whether any other congregation now belonging to our Synod or Synodical Conference is over one hundred years old. If it is not, then the Salems congregation at Scio, near Ann Arbor, Washtenaw County, Michigan, which celebrated its centennial in September, would be the second oldest congregation in the Synodical Conference. What is certain is that it is the oldest congregation in the Wisconsin Synod associated with us and the first Lutheran congregation in the State of Michigan. The day of its jubilee, therefore, was at the same time a day of commemoration in the building up of the Lutheran Church within the limits of that State; and in general the beginning of this congregation is an interesting piece of American Lutheran Church history. At the beginning of the thirties of the last century, a large number of Lutherans emigrated from Wurtemberg to America, and settled near Ann Arbor; just like the Saxon emigrants, they left their native land for the sake of their faith; for in Wurtemberg at that time the rude nationalism or reasonableness prevailed. At first they built themselves privately, but soon felt painfully the lack of a place of worship, of preaching, and of pastoral care. Since a preacher was not to be had here in the country at that time, they turned to the mission house in Basel and asked for a pastor to be sent to them. In the summer of 1833, Candidate Frederick Schmid was sent to America by the Mission House, and on August 16, 1833, came to Detroit, where on August 19, he conducted the first Lutheran service in what is now the State of Michigan, in a carpenter's shop. The next day he came to Ann Arbor and held services here in a

Schoolhouse to those who had called him, the first service. On November 20, the above-mentioned congregation was planted. Schmid developed a restless missionary activity and planted churches in Detroit, Monroe, Ypsilanti, Plymouth, Wayne, Freedom, Northfield, Lansing, Grand Rapids, Saginaw, Sebewaing, Marshall and other places in Michigan. His home even became a theological school, training young men for the preaching ministry for the churches that were springing up everywhere. Schmid was then, together with two other pastors, the founder of the first old Michigan Synod in 1840, which was also first joined by the Löhle congregations of Crämer, Hattstädt, Trautmann and Lochner, and served the above-mentioned congregation as pastor until 1867. His successor became

S. Klingmann and his successor his son P. Julius Klingmann, now in Watertown, Wisconsin. When the second old Michigan Synod, after many struggles, joined the Synodical Conference, this congregation also became a member of this body. In 1845, before the missionary colony of Frankenmuth was founded, the congregation was involved in the mission that was started among the Indians in what is now Sebewaing. Preaching at the anniversary were Rev. Klingmann, of Watertown, Rev. W. Bodamer, of Lodz, Poland, who also served the congregation for a time, but is now superintendent of the Free Church work of the Wisconsin Synod in Poland, and other former pastors of the congregation. L. F.

Why we must have Christian schools and colleges. The Norwegians of our country have always attached great importance to Christian secondary schools and have spent much money on them. The *Lutheran Herald* now asks its readers to see to it that these high schools are preserved for the church, and especially that Christian parents send their sons and daughters to Christian schools. The matter stands thus. Among the first to subscribe to the teachings of the new humanism are a professor of church history and theology at Harvard University, a professor of church history at Tufts College, a professor of philosophy at Columbia College, a professor of history and religion at Harvard University, a professor at Pittsburgh University, one at Michigan University, one at Smith College, and in addition the Jewish Rabbi Weinstein, who is spiritual adviser to the students at Columbia University. We have our Valparaiso University. Should we not strive to make it prosper and grow, just as the Norwegians strive to make their high schools prosper? Luther criticized the German people for being blind to their best goods and for neglecting them most shamefully until they were lost. Should we not also let this be said to us? The education of youth is infinitely difficult, even under the best and most favorable circumstances, precisely because the evil enemy is so intent on the little trees, which he can twist and turn according to his will. But what dangers are our children exposed to, when they have such men for professors as teach that there is no God, no Saviour, no sin! J. T. M.

Community libraries. Congregational libraries are still unknown in many of our circles, although they have been in use in other communities for a long time. We have begun to establish school and Sunday school libraries, but libraries for the whole congregation, where on Sundays after the service or at other suitable times the adult members of the congregation can take good Christian books for a week, are still very rare. And yet this is a good institution, and may have a very beneficial effect, especially nowadays, when so many persons have more leisure for reading than

earlier. God has blessed us so richly with excellent German books - doctrinal writings, edification writings, entertainment books, missionary books, etc. - that it is not difficult to establish a solid library. In addition, English literature is increasing from year to year, so that we can already put many good books into the hands of our Christians. In a church library we would also like to see all our magazines as well as Luther's writings for the people, good sermon books, prayer books and the like. How we could rejoice if our people would again begin to read Christian literature diligently! Our fathers read much and with pleasure. Many a Sunday afternoon was spent on it, and the blessing was everywhere evident. The other day a schoolman of our country wrote: "After all, one learns only what one learns." By this he meant that really only what one acquires oneself by diligent reading and study really rushes into one's memory and mind. This man of the world is not quite right. The teaching of catechism, as well as the preaching of the Word of God, may certainly not be called trivial. We learn by being taught. But it is certainly to be expected that if our Christians do not read God's Word and other Christian books diligently and zealously, the great spiritual ignorance about which there is so much complaint in sectarian circles will also take hold of our churches. If we do not remain students of the catechism, as Luther remained, who again and again occupied himself anew with the main points of Christian doctrine, this will soon become apparent in our Christian life, especially in the dwindling of zeal for God's kingdom. Therefore, we should come closer to the idea of establishing a church library. We expect this to be a great blessing for our Christian people, J. T. M.

Abroad.

Casa Publicadora Concordia. This is the name in Portuguese of the "Concordia Publishing House", which our brothers in Brazil in 1923 and which is now celebrating its tenth anniversary. In a beautiful booklet sent to us from Porto Alegre, the history of this Brazilian Concordia publishing house is presented in an interesting way, richly illustrated. The publishing house began very small, for there was not much money available for publication purposes. Often it seemed as if the work would have to be stopped again. But the business, which served the church so splendidly, grew more and more, and today the existence of the publishing house is assured. It is well situated in an area where about two thousand children attend schools, and can serve its blessed purpose better and better. The following have been published in the publishing house so far: Schwan's Explanation of Luther's Small Catechism in German and Portuguese, Biblical Stories for the Lower Classes, also in both languages, a German and a Portuguese primer, a first and a second reading book, a first and a second exercise book for teaching the German language, a hymn book and a song book, liturgies for Christmas Eve, etc. Seven periodicals, as well as the calendar, are printed and sent out annually by the publishing house in about one hundred thousand copies. The present board of directors consists of Professors Rehfeldt and Schelp, President Heine, Father Elicker, Teacher Strelow and Mr. G. Görl, the administrator of the business. Christian publishing houses are among the gifts that God gives to His Church by grace and that are therefore to be used properly. The world prints all kinds of ungodly books and magazines, but in our church publishing houses only what serves God is printed. So we should also support them strongly and hold them in high esteem, precisely because they are so beneficial for the entire existence of the Church. With our brothers in

Brazil and Argentina, we rejoice in the blessed success of the work and wish the Casa Publicadora Concordia in Porto Alegre God's continued rich blessings for service in His Kingdom. J.T.M.

The Treaty between Germany and the Vatican. Thirty-four articles are contained in the treaty recently concluded between Germany and the Pope, which is of the greatest interest to the present world, especially to Germany. According to the treaty, usually called the Concordat, the German states are not to place obstacles in the way of the Catholic religion; but priests are forbidden to belong to political parties or to engage in any activity for the benefit of political parties. Catholic educational institutions shall continue to exist, and religious instruction in elementary schools, technical schools, and higher educational institutions may be given according to the principles of the Catholic Church. Church property is protected by law, but bishops, before taking office, must swear an oath of allegiance before the Reich Governor. The priests who administer a parish office or are active in teaching in Germany must be German citizens, possess German diplomas, and have completed a course of study of at least three years at a German university or at another German church school. In return, however, the German Reich guarantees freedom of confession and the free, public practice of the Catholic religion. The apostolic ambassador in Berlin and the imperial ambassador in Rome are retained.

As is evident from these provisions, Rome did not forgive too much; only the German Empire protects itself against political encroachments. Hitler should now have granted the same rights to the Protestants as well, and in such a way as the various confessions wished, the Reformed for themselves and the Lutherans for themselves. In this way it might have come about that finally faithful Lutherans in Germany could have come together and formed a free church which was serious about the confession. J.T.M.

On Mount Nebo. As we know from biblical history, Moses, the man of God, overlooked the Promised Land from the top of Mount Nebo, the highest peak of Mount Pisgah, and then died and was buried by the hand of God. Thus the mountain has ever been holy, first to the Jews and later to the Christians. Now its top has been purchased by the Biblical Institute of the Franciscan Monastery in Jerusalem. The height is about 3,000 feet above sea level. In order to mediate the traffic as well as the supply of equipment, provisions and building materials, a road has been built by the Franciscans from the village of Medeba, which is six miles away, to the top. Above all, the top of the mountain is to serve excavations. In July of this year the first excavations had already taken place under the direction of Silvester Salter, a scholar of antiquities and a connoisseur of the Bible. Soon the remains of a Christian church were found, dating from the fourth century. Here mosaic floors, Greek inscriptions and other records were laid bare. everywhere were also found crosses, some of stone, others of precious metals. The Franciscans, who are continuing their excavations as far as their means permit, expect to make even more important finds than those made. In connection with this, a daily newspaper recently asked the question, "And will the tomb of Moses also be found?" But when we consider that God Himself buried His faithful servant Moses, and that no one in Old Testament times learned of his tomb, we shall not find the answer to this question difficult. Deut. 34.

J.T.M,

Luther's Prayer Life.

Luther's life was a life of prayer. This may be illustrated by a few examples and sayings instead of a longer explanation. On the day before the Diet of Worms he prayed: "Righteous is the cause and thine, thou faithful God. I rely on no man; thou must do it against all the world's reason and wisdom." The long prayer of that night is one of the most edifying things that can be read of prayers. At Weimar Luther once prayed his friend Melanchthon out of great sickness, and "poured out to our HErrgott the sack of all his promises." At the time of the Diet of Augsburg, he spent three hours a day in prayer at the fortress of Koburg, "which is most convenient for study," and, as his comrade Veit Dietrich tells us, he talked to God with such reverence and yet again with such faith and firm hope that it seemed as if he were talking to his father and friend. As often as he entered or drove along the country road on his travels, he laid a "strong Lord's Prayer before the chariot." Once he was despondent; then he went for a walk in a neighboring town of Wittenberg, and heard a mother just now interceding with her child for him and the Gospel. Then he turned back, knocked late at Melanchthon's window, and called in, "Be of good cheer, Philip, the children are praying for us!" A year or so before his death he wrote: "Watch with prayer and keep the word of God, this weak lantern of our God; for the devil breaks the windows and tears open the doors and covers the roofs, that this our only lamp may go out." With this lamp he went towards the valley of death. The last word witnessed of him is, "Father, into thy hands I commend my spirit." And how highly he thought of the power of prayer he also speaks in these words, "No man believeth how much prayer can do, but he whom experience hath taught it, and who hath tried it. It is a great thing when a man feels the great need that presses upon him, that he can then take up prayer. I know this: as often as I have prayed earnestly, I have been heard abundantly, and have obtained more than I asked. God has at times been slow to come, but he has come nonetheless.

Because Luther himself led a life of prayer and practiced prayer, "a Christian's proper craft," he was able to give such good instruction on prayer. He often repeated the sentence that true faith cannot be without prayer and that we preserve our filiation with God by praying. He says, "By this we become worthy to be heard, that we think we are unworthy, and venture it on God's faithfulness alone. This is the first part, that our prayer may be based on God's obedience. Where we ask not, God will punish." But prayer is not an outward work, "as the rosaries and prayers of the clergy and monks were, and became vain babblings and babblings," but a hearty calling upon God in spirit and faith. Such supplication is heard. But he who doubts this makes his "most faithful and true God a liar and a loose man. Faith makes the heart still and firm and receptive to divine gifts." Reminding the small believer of the prayerful fellowship of true Christians, Luther says: "Think not that thou kneelest alone, but all devout Christians with thee in united prayer, which God cannot despise." And the thought that God knows best what is good for us makes us patient and devoted when we do not receive the answer we desire. We should know that "God the Lord cares for us and is ready to give us much more than we are ready to take and seek. In such trust do not put God's purpose and days, nor manner and measure, but pray that you may wait fresh and cheerfully".

And with prayer and petition, thanksgiving should not be lacking. "I make," Luther writes, "of every commandment and prayer a fourfold wreath: first, a doctrine, and think what the Lord requires of me; second, a thanksgiving; third, a confession; fourth, a prayer. For by thanksgiving all calling becomes sweet and pleasant, and so becomes the noblest prayer under the sun."

In prayer, too, we should and want to be true children of Luther, true Lutherans.

Roman purgatory.

Some time ago I received - so reports a writer in the Lutheran "Kirchenblatt" - a picture in which the Roman Purgatory is depicted. A Catholic company in Chicago makes such pictures, which are then offered for sale with the highest recommendation, with the assurance that the proceeds will be used to help the poor suffering souls in Purgatory by reading Mass.

The picture consists of three parts. At the bottom you can see the purgatory, in which a crowd of souls in human form are standing in blazing flames, pleading for help with their hands raised. It looks really terrible. It is strange that the hair of the women is not burned off their heads. In the second part, a priest is seen saying mass in front of the altar for the poor souls in purgatory, and while he is reading, an angel descends into purgatory and takes out those souls for whom mass was said. The third part is heaven. An angel carries the redeemed soul to heaven, where it is greeted with joy by God and all the angels.

If one now asks, "Is all this true? Is there really a purgatory?" the Roman writer L. Conway answers in the affirmative for the following reasons:

1 The Catholic Church has solemnly decided at its councils that there is a Purgatory.

(2) The holy Fathers of the Church taught that there is a Purgatory, and have handed this doctrine down to us.

003 The Jews believed in purgatory: for Maccabeus saith, that they sacrificed much for the dead, that their sins might be forgiven.

4 The pagan philosopher Plato says that the souls in Hades can be helped by suffering.

5 The apostle Peter says that Christ preached to the spirits in prison.

006 The apostle Paul also saith, That by fire one shall be saved.

These are all human inventions, whereby the scripture is falsified and twisted. In such distortions the Romans are true masters. Here is an example of how they falsify the words of the Saviour by means of a comma. JEsus said to the pleading thief on the cross, "Verily I say unto thee, today shalt thou be with me in paradise." Rome put the comma after today, thus, "Verily I say unto thee this day, thou shalt be with me in paradise." But this gives a very different sense to this saying. But that the comma does not belong there, but after the word "thee," should be clear. But what does Rome care about the Scriptures!

Purgatory is a purely fictitious thing, a market of treasure and gold, of which there is not a word in Holy Scripture, although the whole papacy, with its sacrificial masses, vigils, and other idolatries, is founded and based on it. Such abominable, diabolical lies . . . would surely break one's heart, (Luther.)

New printed matter.

450 Years of Luther. Anniversary special edition of the "Illustrierte Zeitung". J. J. Weber-Verlagsbuchhandlung, Leipzig. 27 pages 10x15. Price: M. 1. 50 and postage; free postage from 20 copies to 14. 1. 25.

This is a very splendid special issue of the well-known "Illustrierte Zeitung". The whole number is dedicated to Luther and contains 81 highly interesting pictures related to the Reformer from old and new times, all printed on glossy paper. Unfortunately it came into our hands too late to be displayed in time for our Luther celebrations. But it does not become out of date. The accompanying articles are also interesting and well worth reading, though one cannot appropriate everything and agree with everything. At the top is a preface by the present German Reich Bishop Ludwig Müller, and then follow articles by various scholars, among them Lic. Oskar Thulin, director of the Luther Hall in Wittenberg, Prof. J. Ficker, the well-known Luther and art scholar, Pastor G. Merz, editor of newly published Luther's Bible explanations, Chief Pastor Th. Knolle, editor of the "Luther Yearbook" which appears every year. The titles of the treatises are: The Present Luther, Luther as a Middle German Man, Luther's Thoughts on the State, Luther the German, Luther's Seal, The Desire of the Present for Luther's Message, Luther's World Significance, Lutheran Worship, What Does Church Mean to Luther? Lutheranism in Sweden. What kind of music was once heard in Luther's church services?

L. F.

Proceedings (Synodal Report) of the 17th Convention of the Northern Illinois District of the Synod of Missouri, Ohio, and Other States. 89 pages 5x8. Price: 65 Cts.

This synodal report appears as a special number of the Northern *Illinois Messenger*, but is otherwise laid out like one of our synodal reports, containing a German and an English synodal address by Praeses A. Ullrich, a German paper by Fr. R. Piehler on "The Lament 'Es ist böse Zeit' im Lichte der Heiligen Schrift" on seventeen pages and an English paper on "The Position of the Lutheran Church against Calvinism and Modernism" by D. J. H. C. Fritz on thirteen pages and then pages 44-89 the business proceedings. The latter make us quite acquainted with the business circle of the District, and share with us things worth knowing about it, namely the excellent and very pleasing Mission Report. But most especially do the two papers serve to instruct, admonish, encourage, and comfort.

L. F.

Studies in Lutheran Higher Education. Trends and Issues Affecting Lutheran Higher Education. The report of a committee representing the higher educational institutions of the American Lutheran Conference. Vol. I. No. 1. Augsburg Publishing House, Minneapolis, Minn. 79 pages 8x10. Price: 65 Cts.

Last summer a number of institutional teachers from among the American Lutheran Conference met in Chicago and, under the direction of D. O. H. Pannkoke, studied and discussed educational questions. The meetings were held in the University of Chicago, and the latter placed at the disposal of the committee not only its rooms and library, but also a number of its teachers as consultants. The result of these deliberations and studies is found in the present booklet, which is not only of great interest but of practical value to all who are working in the field of higher education in the Lutheran Church.

L. F.

Convention Year-Book of the Forty-First International Convention of the Walther League. 1933. *Erwin Umbach*, Editor. The Walther League, 6438 Eggleston Ave, Chicago, Ill. 118 pages 6x9. Price: 1.00. May also be obtained through Concordia Publishing House, St. Louis, Mo.

This yearbook of the Walther League gives a good and full view of its business and gives an accurate account of its last meeting held in Chicago in July of this year. It contains all the speeches and addresses made, and also gives an account of the changes in the organization of the League, resulting from the employment of a general secretary and director. We attended a meeting ourselves, and may come back to this matter some time in another connection. The book is well furnished, and will be valuable to anyone who takes a closer interest in the activities of the League.

L. F.

A Brief History of Immanuel Evangelical Lutheran Church, U. A. C., Millerton, Nebraska. 1883-1933. 15 pp. 6x8V-.

This is a brief history of our church at Millerton, Nebraska, at that time founded by the blessed Warden Geo. Weiler, and at present served by Father E. Schülke. From small beginnings and manifold fortunes, a congregation of seventy-nine families has grown up in the course of time, which has also always maintained the Christian school. The book is adorned with the pictures of the pastors, the fathers and founders, and the church buildings of the community.

L. F.

News about the community chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 6.)

Ordained:

On 19 Sonnt, n. Trin. (22 October): Cand. Albert J. Schulz at Christ Church, Minneapolis, Minn. as missionary to Ely, Minn. and vicinity, assisted by D. E. B. Glabe of D. J. H. Deckman.

Ordained and inducted:

On 11 Sonnt, n. Trin. (27 August): Kand. Victor C. Frank in the 600ä 8lleplerck congregation at Kansas City, Mo. assisted by P. W. Westermann, T. A. Weinhold, P. Juergensen and W. Goehring of D. O. E. Feucht.

Introduced:

Pastors:

On 17 Sonnt, n. Trin. (Oct. 8): D. M. E. Pape in Our Savior congregation at Excelfior, Minn. assisted by DP. Hoffman, Nachtsheim, Imm, Huchthausen, Von Hufen, Rottmann and Ostermann by D. Munding.

On 18 Sonnt, n. Trin. (Oct. 15): D. E. Umbach at St. Paul's parish, Brooklyn, N. P., assisted by PP. A. F. Bobzin, J. Holthausen, O. Hanser, F. Abel, W. Daib and K. Gräßer by Pres. A. Brunn.

On 19 Sonnt, n. Trin. (Oct. 22): D. C. F. Jürgensen at Christ Church, Falls City, Rebr. by D. P. J. Reith.

On 20 Sonnt, n. Trin. (Oct. 29): D. A. I. A. B o d t k e in the Immanuel congregation at Lost Prairie, Ill, assisted by PP. Imm, Koch, Strothmann, Welp, Grörich, Clausen, Lauser, Deichmann and Dicke by D. J. Müller.

Anniversaries:

Anniversaries.

On the 5th Sunday, n. Trin. (July 16): St. John's parish at Blendon Tp, Mich. (D. R. W. Mohrhardt), the 50th anniversary of the dedication of the church. Preacher: PP. W. C. Wangerin, W. F. Luebke and H. P. Dorn. - On the 14th of Sonnt, n. Trin. (September 17): The church of grace at Fargo, N. DaP. (D. A. H. Grumm), the 35th Anniversary. Preacher: PP. O. G. Tiemann and J. P. Klausler. - The Immanuel congregation at Moltke, Mich. (D. H. Heinicke), the 60th anniversary. Preachers: PP. E. Roß and F. W. Heumann. - On the 14th and 15th Sund. n. Trin. (September 17 and 24): The Immanuel congregation at Terre Haute, Ind. (D. F. C. Jordan), the 75th anniversary. Preachers: Dr. W. A. Maier and PP. A. Katt, Ph. Fieß and F. W. Loose. - On the 16th of Sonnt, n. Trin. (Oct. 1): The Zion congregation at St. Paul, Minn. (D. Fr. Randt), celebrated the 70th anniversary. Preachers: D. Th. Büniger and Praeses J. C. Meyer. - On the 18th Sunday, n. Trin. (October 15): The Immanuel congregation at Relais a k a, Kans. (D. O. C. Müller), the 40th anniversary of the congregation and the 10th anniversary of the dedication of the church. Preachers: PP. P. Jürgensen and H. F. Krohn. - St. Peter's congregation near Sac City, Iowa (D. A. W. Matthias), the 25th anniversary of the dedication of the church. Preacher: PP. A. O. Blecke and M. H. L. Mueller.

Advertisements and notices.

Conference Display.

Champaign-Danville- Pastoral Conference will meet Dec. 5 and 6 at D. Freche's church at Tuscola, Ill. papers have: Constien, Berthold, W. Heyne, Geiger, Birner. Confessional: Stiegemeier (Schroeder). Sermon: Klautsch (Kaiser). Those who cannot be present are asked to let D. Freche know. A. H. C o n s t i e n, Sec.

The Committee for Higher Education

will gather Nov. 21-24 in St. Louis, Mo.

H. Grüber, Chairman.

Valparaiso University.

We leave here a report of accounts. The University at Valparaiso, Indiana, since it passed into the hands of Lutherans from our Synod eight years ago, has been supported and maintained far and wide by members of the Synod. Many of our Christians ask what is the financial condition now of this institute for the education of our young Christians in secular subjects. Therefore the Loarck ok virootors of the Anstalt have sent in this lucid report to the editors of our journals with a request for its publication. Mr. H. F. Rohrman of Chicago and D. L. J. Sieck of St. Louis constitute the committee appointed to handle this matter. L. F.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

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89th Ann.

St. Louis, Mo., Nov. 28, 1933.

No. 24.

"Suffer joyfully in the LORD your God, who giveth you teachers unto righteousness!"

Joel 2:23.

if God the Lord Himself bids us rejoice and be glad that He gives us teachers of righteousness, then we can be quite sure that it will also please Him if we give expression in a special festive number to our joy at the fact that God's grace has given us forty years of

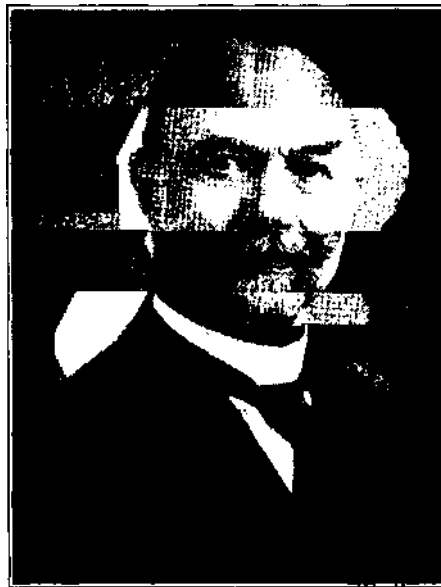
We have long given and received such a teacher of righteousness in the person of our dear D. L. Fürbringer. The joy in the Lord our God over teachers of righteousness, which he has given, is certainly first of all an inner joy, a joy of the heart. But it is just as certain that this joy, if it is really genuine, also manifests itself and must manifest itself outwardly. For "whose heart is full, his mouth overflows." Therefore, our readers will find it quite natural that we make this issue a special commemorative issue and decorate it with the portrait of our jubilarian. That this is done without the knowledge of the editor and jubilarian hardly needs to be mentioned.

D. Fürbringer wants to be nothing else and is, thank God, nothing else than a teacher for righteousness. As he himself has found in his Saviour JEsu Christo the firm, immovable foundation of all righteousness; as JEsus Christ is to him in deed and truth the HErr, the

Our seminary and is, praise God, to this day. And because in our time of general apostasy from this central doctrine of Christianity it is to be regarded as a special grace from God that there are still such teachers, we give thanks to our God and are glad in the Lord that He has given us forty years

long received this teacher to justice.

D. But he is also given to us by God as a teacher of the righteousness of life. As gloriously as he knows how to speak of the righteousness of faith, by which alone we are justified and saved before God, so urgently does he know how to admonish, so earnestly to call for the righteousness of life, so earnestly to warn against the fatal delusion, as if the righteousness of faith gave permission for unrighteousness in the way of life. By word and deed, by his writings and example, he shows that he is imbued with the truth of Paul's word: "But if we ourselves, who seek to be justified by Christ, should also be found sinners, Christ would be a minister of sin. Far be it from that!" He proves himself to be a true teacher of this righteousness of life in that he also bases this righteousness on Christ alone. Christ is not only the shining example of this righteousness.



Prof. D. L. Fürbringer.

Since 1893 professor at our seminary in St. Louis, since 1831 president of the institution, since 1896 editor of the "Lutheraner".

He teaches no other righteousness than the righteousness prepared by God in Christ and offered to all men in the gospel, which is attained by faith alone in Christ. The sole, but also all-embracing validity, the divine perfection, the inescapable necessity of this righteousness, this has been the core and star of his teaching during his forty years of ministry in the Church.

He is not only the most perfect model of righteousness, but Christ is above all the only source of this righteousness, the one vine from which the branches must draw all their strength if they are to bear even one fruit, but in whom and through whom they bear much fruit. What Paul confesses: "Now I live, yet now not I, but Christ liveth in me: for that which I now live in the flesh I live in the body.

I in the faith of the Son of God, who loved me, and gave himself for me," this is what D. Fürbringer teaches and lives as our teacher of righteousness; to the glory of God be it said. And because God has given us in him such a teacher of righteousness in a time when righteousness of life and true teachers of this righteousness are so rare on earth, therefore we rejoice and are glad in our God that he has given us and preserved for forty years such an excellent teacher also of righteousness of life.

We can't say for sure that the many students who are in the

We pray that all the pastors of our Synod, to whom he has been a teacher in the best sense of the word through word and writing, that his colleagues in the teaching office, who owe him a great deal, that all the readers of this journal rejoice with the Jubilarian in the great grace of their God and thank the goodness of the Lord for this gift. We all pray to our God and Saviour that He may preserve this teacher for us for many a year to the praise and glory of His most holy name, for the benefit and piety of many dearly redeemed souls.

T. L.

An unforgettable anniversary celebration.

Since D. Fürbringer has so beneficially directed and edited the "Lutheran" with only one interruption since 1896, at least the necessary information about the celebration of his fortieth anniversary as a professor at our seminary should be reported in this issue. From the abundance of dispatches from near and far, God willing, more will be added later.

For a long time the celebration had been planned and at last placed by the faculty in the hands of the special faculty celebration committee, to which another committee was also added by the Board of Supervisors. The pastors of the Kreuzgemeinde, of which the jubilarian had been a voting member for many years, in connection with the church council of the congregation, undertook the preparation of the convivial celebration after the service.

The service, which began in the beautiful, spacious Kreuzkirche on November 23 in the evening at 8 o'clock, was simple, yet also most impressive. After an atmospheric prelude, played by teacher W. Wismar, the congregation in full church sang the old Pentecostal hymn "Komm, Heiliger Geist, Herr Gott". The altar service was conducted before the sermon by Father Aug. Burgdorf of Chicago, and after the sermon by Father W. Hagen of Detroit, two classmates of the jubilarian. Following the altar service, the seminary students sang the beautiful hymn of thanksgiving, "Nun praise, mein' Seel', den Herren," the first three stanzas alternately and the last stanza together. The festive sermon was preached by D. R. Kretzschmar, President of the Western District and Chairman of the Board of Supervisors, based on 1 Cor. 12:4-7, on the subject of "God's Hand of Grace in the Distribution of His Gifts to His Church." He elaborated that all ministers of the Word are God's gifts of grace to His church, and that God's grace has been wonderfully glorified especially in the ministerial service of the jubilarian, so that we certainly all have cause to rejoice with him in this celebration and to thank God from the bottom of our hearts for the rich blessings that have come to the church through him, the honored jubilarian. After the sermon, the Concordia Seminary Glee Club sang a fitting hymn, after which the congregation joined in the singing of the solemn chorale of praise, "Hitherto hath God brought me." The closing prayer and benediction was offered by Fr. W. Hagen, from which the service closed with the common doxology and the common Lord's Prayer.

Like the service, the after-celebration was held in the spacious hall of the Kreuzgemeinde, which was filled to capacity. After the hymn "Now give thanks to God" Prof. W. G. Polack first read the numerous dispatches and letters of congratulations which had arrived not only from all districts of the Missouri Synod and the sister synods belonging to the Synodical Conference, but also from Germany, Finland, the Elsass, England, Australia, South America and Canada. From this Prof. Polack introduced to the congregation the leader of the festivities, Prof. M. S. Sommer, who, after a suitable salutation, asked the principal speaker of the evening, D. F. Pfotenhauer, to address a few words to the jubilarian. D. Pfotenhauer in his splendid address showed, on the basis of Isa. 40:8, how, however, "the hay withers and the flower fades," that is, how nothing that is earthly can resist the continual change of time, so that in the forty years in which the jubilarian has served the Synod so ably, many things have changed, not only in the world, but also in the Synod. But in spite of all the earthly changes, the spiritual and heavenly things remain, for "the word of our God endures forever. And it was precisely this that gave the right consecration and the real value to the blessed activity of the jubilarian, and was also the lasting comfort of the jubilarian in all difficulties.

the difficulties which his glorious ministry had to entail. But to all of us this promise, "But the word of our God endures forever," must serve to make us all the more faithful to the gospel and to proclaim it diligently wherever God calls us, even in spite of the many difficulties and trials.

After the address, the festive assembly joined in the hymn "Praise the Lord, the Mighty King of Honors," whereupon Dean J. H. C. Fritz on behalf of the faculty, R. Jesse on behalf of the Board of Supervisors, P. L. Sieck on behalf of the Pastoral Conferences in and near St. Louis, Prof. J. T. Müller on behalf of the "Lutheran" Readers, D. Th. Gräbner on behalf of the *Lutheran Witness Readers*, D. F. Brand on behalf of the Commission on Heathen Mission, F. C. Streufert on behalf of the various Commissions on Inner Mission, Fr. L. Wisler on behalf of the Commission for Negro Mission, Mr. E. Seuel on behalf of the Concordia Publishing House, Prof. H. A. Klein on behalf of Concordia Seminary at Springfield, P. P. König on behalf of the Board of Education, P. W. Hagen on behalf of the Board of Directors, Mr. M. Scharlemann on behalf of the students of Concordia Seminary, and P. A. Korris, as pastor of the jubilarian, addressed brief words of warmest congratulations to D. Fürbringer. Prof. J. T. Müller then offered prayer and benediction, and the celebration was closed with the singing of the common doxology.

To commemorate the joyous day, the jubilarian was presented with various mementos. Concordia Publishing House provided the two programs free of charge. The faculty presented the jubilarian with a beautiful briefcase and the Pastoral Conference presented him with a dedication book in which the names of all those involved in the celebration were inscribed. The jubilarian then rose and thanked for all the congratulations, gifts and festivities, but emphasized that he had not wanted the celebration, but had asked the committee not to organize the celebration, that he did not deserve the honor shown to him, but that he wanted to accept it with a grateful heart from God's hand, in order to let it spur him on to continued diligence and to constant loyalty.

The jubilarian is known to all readers of the "Lutheraner", which he has edited so diligently and faithfully since 1896. However, a few facts about his life may be added here. Prof. D. Ludwig Ernst Fürbringer was born at Frankenmuth, Michigan, March 29, 1864, the son of Father Ottomar Fürbringer, one of the founders of our Synod. From 1885 he was first assistant pastor and afterward head pastor at Frankenmuth, and in 1893 he was called to our Concordia Seminary as professor of theology. Although he taught in various subjects, one major subject was the interpretation of Scripture, in which he is still active today. After the death of D. Pieper in 1931 he was elected President of the Institute. In 1927, the Honorable Synodical Conference elected him as its president, an office in which he still serves today. In addition to his professorship, D. Fürbringer has served the Synod in many other ways, especially through his diligent participation in missionary work. Someone said to us the other day, "There is probably no committee on which D. Fürbringer has not served for a longer or shorter time." As a correspondent with foreign countries, he has also become a great blessing to our brethren outside the country.

May the gracious God, who has so richly blessed the highly honored and universally beloved jubilarian up to now, also assist him in the future with His grace and blessing, and may He preserve him for us for a long time to come, to the praise of His most holy name, but to our lasting benefit and blessing! "Let your old age be as your youth!" 5vMos. 33, 25. J. T.M.

From the mission and for the mission.

Difficulties in private chaplaincy in India.

The external difficulties with which our missionaries in India have to struggle in the exercise of private pastoral care are aptly described in a report recently sent in by Missionary H. Peckman in Nagercoil. I reproduce the report, written in English, in German. The missionary writes:

"I would like to point out some difficulties that arise when we want to visit mission workers or church members in their homes. If one wants to have a pastoral discussion, then the strictest seclusion is essential. So far, however, I have very seldom found a closed place or room in the villages where I have worked. If I want to visit someone in the villages, as a rule forty to fifty people follow me and stop in front of the open door to listen. Curiosity drives them to do so, of course. To achieve real seclusion, one must either close the door or send the outsiders away - and even then they do not usually leave until they are seriously scolded. While such a way out may be somewhat conducive to private debate, it has the disadvantage of making the villagers suspect that the householder is guilty of some serious offence; otherwise the missionary would not have thought it necessary to send them away. Of course, this suspicion is not aroused when the missionary pays a visit to the sick, because everyone in the village knows that there is a sick person there and knows from the start the purpose of the visit.

"In order to throw more light on the difficulty of private chaplaincy in the villages, I will share some experiences. Our little chapel in M. has a sacristy. When this outstation was entrusted to me, I was very glad, because I hoped that it would now at last be possible for me to talk privately, if necessary, pastorally with the parishioners, at least in one village. Shortly afterwards I discussed a certain matter with a member of the congregation in the sacristy. After the conversation I opened the door and bumped into a man who seemed to have been listening at the keyhole during the whole conversation.

"Recently I sent word to the former catechist at M. that I would like to talk to him on Sunday morning, and had him ask to be in the sacristy about half an hour before the service began, that we might there discuss a certain matter together. He did not present himself, however. When I asked him later the reason of his absence, he said, 'If any one had seen that I had come to the vestry to have a conversation with you in silence, he would have concluded at once that I had been guilty of a gross misdemeanour. I would rather talk with you in your apartment.'

"When we had the unrest in K. last year, I wanted to go to the village to talk to the members concerned there. However, they could not be won over to this, but insisted on coming to the mission homestead, although this meant a not insignificant expenditure of money for them as well as a loss of time. In order to accommodate these people and to save them at least one journey, I agreed with some of them on the occasion of an official visit to the village to meet them at a certain place about a mile from the chapel. Only in this way did they feel they had the necessary seclusion.

"I could give other examples; but I think,

that the above are sufficient to show the difficulty of private pastoral care in the villages. The little success of the "private" discussion in the homes of the village Christians has often depressed me. I can only hope that my further efforts to practice right private pastoral care in the villages entrusted to me will be more successful in the future." Friedr. Brand.

To the ecclesiastical chronicle.

From our Synod.

The "Lutheran" as a Christmas present. Enclosed with today's issue is an order form from our publishing house, which can be used to order the "Lutheraner" or the "Lutheran" as a Christmas present.

as a Christmas gift for relatives or friends to order. This is a popular and also very nice way nowadays, that one does not give anything unnecessary or superfluous or even foolish for Christmas, but something useful, a good book or a magazine worth reading. We have quite a number of acquaintances who regularly give magazines in this way for Christmas; and what better gift can there be than precisely a magazine that serves the spiritual, inner life of the reader and the interest in the Church and her works? Will not our readers, who have the circulation of our church journals at heart, also think of and follow this mode of distribution? L. F.

Our Luther celebrations. The celebration of the 450th anniversary of Luther's birth, which has extended throughout our Synod, has now come to an end everywhere. Verbally and in writing we have received many news about it or have seen and read the orders of service. A semi-official inquiry has also come from Germany with the request that we report something more detailed about the Luther celebrations in the circle of our Synod and in the Lutheran Church in America in general. Great festive gatherings have taken place, many speeches have been made about Luther and his work and its significance for the present. The old, great Luther hymns have been sung at such celebrations, either exclusively or mainly. Collections have been raised either for the Inner Mission or for the synodal funds in general, in order to control the present need. Because of the lack of space, we cannot go into further detail about these celebrations, even if we only wanted to consider the large celebrations organized by a number of congregations. But we have the impression that the celebrations were quite general and uplifting. Especially in children's services the importance of the feast day has been brought home to the growing generation, and this will bear good fruit for the future. After all, it is not because Luther has once again been thought of, talked about, praised, as he really deserves to be highly praised and esteemed as an exquisite piece of God's equipment. The celebrations pass, the speeches fade away, the songs fade away, the enthusiasm subsides. The main thing is that we put into practice what we have heard and learned from Luther, that we faithfully follow in Luther's footsteps, that we hold fast to his teachings, which are nothing other than the pure, unadulterated doctrine of the Scriptures, and for this purpose immerse ourselves ever more deeply in the Bible, which Luther has made accessible to us again, and in his writings drawn from the Bible, and that we are and remain Lutherans not only in name, but in deed and in truth. To this end may God give us and keep us His grace! L. F.

Fifty years in the sacred ministry. On the occasion of a major pastoral conference here in St. Louis, the fact was commemorated that a member of this conference, emeritus J. W. Lehr, entered the sacred preaching ministry fifty years ago, and in a brief ceremony the conference expressed to him its hearty blessings. He has spent 44 years of his ministry in the Western District of our Synod, and has now been living retired in St. Louis for several years. - This occurrence was an inducement to us to look up the old registers, and we found that in 1883 fourteen candidates took examinations at Springfield and were discharged into the ministry. Most and already deceased, but two are still in office: P. C. Runge at Charter Oak, Iowa, and R. Smukal at Detroit, Michigan. And besides Bro. Lehr, two are still living in well-deserved retirement, Bro. H. F. Eggert at Seward, Nebraska, and A. Ehlers at Fort Dodge, Iowa. To these faithful servants of the Church in their old age, may God the Lord also be their sun and shield, and their very great reward! L. F.

Domestic.

"Our Father taught us to pray and to give." This summer died a warm friend of our Negro Mission, who did much for that Mission without wanting his name mentioned. How many bountiful gifts have flowed from his generous hand, only the all-knowing Saviour knows, as he mostly sent his special gifts to the missionaries whose fields were most in need of help. Now his son, after reporting that his father had died, writes: "Our father taught us to pray and to give." As it were in proof of this, he enclosed ten dollars with his letter, for needy colored fellow-Christians.

These are truly pious parents who teach their children to pray and give. Such parents gather rich treasures of grace for heaven. We also mention that our blessedly departed fellow Christian, in addition to reading the "Lutheran," also diligently read the "Missionary Dove." His love for missions was largely the direct result of his diligent reading of our periodicals. He who keeps himself accurately informed of the Synod and its needs will also faithfully pray and give for his church. This is an old experience.

As far as our "Mission Dove" is concerned, it has already been announced that it and its missionary brother, the *Lutheran Pioneer*, must unfortunately cease publication this year. The reason for this is that because of the time of need the annual expenses connected with the publication of these papers could no longer be justified. Thus, the two missionary magazines had to fall victim to the now so necessary restriction. But this does not mean that our Christians will no longer receive missionary news. Our "Lutheran" as well as the *Lutheran Witness* have long since brought mission news on a regular basis. This should also be done in the future, and even more than before, as far as this is possible. We therefore ask all former readers of the "Mission Dove" and the *Pioneer* to see to it that the "Lutheran" and the *Lutheran Witness* are distributed and read all the more diligently.

so that not only they themselves will continue to give to the mission to the best of their ability, but also so that they will teach their children to pray and give in the right way. The Saviour exhorts us so urgently that we should store up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves neither dig nor steal, Matth. 6, 19. 20.

Our Negro Mission, thank God, continues to make good progress even in this time of need. Superintendent G. M.

Kramer in New Orleans writes us about this, "Our schools are filled again. Bethlehem pat 251, Mount Zion 232, St. Paul's 113, Trinity 89 and Concordia 59 pupils. Last Sunday we had our mission feast. In the two services the Sunday before I prepared the people for it. Committees were appointed to consult with all the members individually. Also, a mission talk was presented in Sunday School, by five children, all belonging to one family. The result was that the service was well attended, and the collection, considering that our negroes now have practically no money at all, was excellent. One negro even gave five dollars - about all the money he had on hand. In short, we are not going backward, but slowly, yet steadily forward."

Our missionary work should be close to all our hearts, banks or no banks! God's bank is always safe, and blessed are all who invest their capital there, that is, who abound in good works in faith and love. J. T. M.

How the Fathers Built. The paper of the United Norwegian Church, *The Lutheran Herald*, devoted an October

whole number to the memory of the former president of Norwegian Luther College in Decorah, Iowa, Prof. Laur. Larsen, who was born one hundred years ago. Formerly, when the Norwegian Synod was still a part of the Synodical Conference, the graduates of that college who wished to become pastors came to our seminary in St. Louis, so that this institution is also of interest to us. When the first large main building was erected in Decorah in 1864, there was a great shortage of money among the Norwegians. President Larsen writes about it: "The building cost \$75,000, and we never had any money. Very seldom, and then only for a short time, was there about a thousand dollars in the treasury. On Saturday we often did not know how we could pay our workers the regular weekly wage of a thousand dollars on Monday. We knew of no other way than to ask God for help and to pray that he would not let us fail. So we asked him to represent his own honor and not to expose us to the ridicule of our enemies. And always God has helped us in due time. He has kept us from dishonor. We have always been able to meet our obligations, and our credit has been as good as gold. Much money had to be borrowed. We could often get the money only for a short time; but how happy we were that we could borrow it at all, and that we could then pay back the borrowed money in due time!"

Is not this faithfulness of the fathers a sign for our present time, when there is so much need? The fathers of our Synod also often did the work of the Lord just as Prof. Larsen describes it. The money was not there, but the work was there that needed to be done, and in heaven God was there answering prayers. Should we forget that now? The watchword for us from the history of the Synod is always, "Forward in JEsu's name!" And God will not let us be ashamed.

J. T. M.

The feeding of the poor in the present time of need. In this time of need we want to keep a special eye on our poor and needy, who are mostly cared for in the many feeding institutions in the district of our Synod. The many petitions that come from these asylums leave us in no doubt how much they need our love. At the Bethesda Home at Watertown, Wisconsin, for example, 367 persons are now being cared for at all ages, from the third to the eighty-fifth year. Annually \$70,000 is required for the budget. Of this, by board money, comes \$20,000

while H50,000 must come from kind donors. Other institutions are equally in need of our help. And let us not forget the plight of those who for many years have spent their energies in the service of the Word! We mean our old pastors and teachers and their widows and orphans. The *Good Housekeeping* paper wrote in an article the other day that at the present time 20,000 preachers are without employment in this country. The churches are closed, and they have united with other parishes to save money. In addition to the old and sick ministers of the Word who can no longer preside over their ministry, we also have in our midst many a still spry man who could serve longer if only a position were open to him. Thus he must stand idle in the market and often suffer want with his own. In these times of need our synod can only give the most necessary support, which in most cases is not sufficient. Let us therefore take to heart the many admonitions of our Saviour in the want of these poor. "By this shall all men know that ye are my disciples, if ye have love one to another," John 13:35. J. T. M.

A "Church Week." If the members of a synod are to participate properly in the work of the synod, they must also be thoroughly informed about their church. To this end, the American Lutheran Church has decided to hold a so-called Church Week each November. During this week the far-flung work of the church—its missions, its teaching institutions, its charitable work, its provision for the aged ministers of the Word, etc.—is placed as vividly as possible before the souls and consciences of the congregations, mission places, branch congregations, Sunday schools, and all associations in the congregations, thereby emphatically reminding them of their obligations as co-workers in the kingdom of God. The church week is opened with a special service on Sunday, at which the preacher spreads over the work of the church in general. Printed matter is then distributed which highlights and emphasizes special sides of the work of the church. In the meetings during Church Week the whole work of the Church is then purposefully and systematically brought before the members of the congregation. Church Week is also known as "Witness Service Week" or "American Lutheran Church Week." How the plan will prove successful remains to be seen, but the thought underlying it is quite correct: whoever is to work for the church must also know what the church and its work are all about. J. T. M.

The Bible in the forestation camps. The *Lutheran Herald* reports that the American Bible Society, in connection with our government, has already distributed fifteen hundred Bibles among the workers in the so-called conservation camps, in such a way that the libraries supplied by the government are always accompanied by a Bible. She further announced that every worker who asks for it shall receive a pocket edition of the New Testament as a gift. Over eighteen thousand Testaments were coveted and distributed, and as the chaplains report, they are read with great zeal. One chaplain writes: "The two thousand Testaments, together with the two hundred Bibles you sent me, have been distributed among the men. Thus we have been able to establish Bible classes in which the Bible is the sole textbook. From this your society can see how many blessings it has already bestowed by its generosity." This work is certainly worthy of recognition, precisely because the Bible is such a glorious, divine source of blessing, and the reading of God's Word is never without effect. Where God's Word is read, Christ gathers His sheep, may we see this or not.

In connection with this we wish to add that we Lutherans also have a sacred duty to our brethren in the conservation camps and to all who are spiritually unprovided for there. It is therefore quite proper of our districts to make every possible effort to supply the woodsmen with God's Word even further than is done by the distribution of Bibles by the American Bible Society. God's Word is not only to be rightly read, but also rightly interpreted and applied, and to this end the Lord has also appointed us, and for that purpose he has preserved for us his truth. May he always give us the right sense of mission!

J.T.M.

Personal Missionary Work. The Baptist *Watchman Examiner* contains a notice which we pass on to our readers. The paper reports: An eminent official of one of the great railroads of our country was won to the church by a sermon he heard. Now a member of a large congregation, he wanted to show his gratitude for having been won to Christ's kingdom, having himself been so long aloof from the Christian church. He decided to serve the Lord in a special way on his Sunday afternoons. He therefore reported to his pastor with the request that he be informed of all the names of strangers who had come to church, as it were, by chance. He then visited them, talked with them about all kinds of questions, asked them to become members of the church, left pamphlets, showed himself to be a good friend to the strangers in other ways, wrote down their names, addresses and other circumstances and then handed everything over to the pastor, who now visited the people himself. If nothing more was then heard of the strangers, he did not neglect the trouble of visiting them again, and kindly encouraged them to join the church. When the respected man died, his pastor was able to tell the congregation that two-thirds of all the new members had been won through this man's work.

And what are we doing for the spread of the kingdom of God through our personal testimony of Christ? Is our faith really so fervent that whose heart is full, his mouth overflows with it? Or are we afraid to testify of Christ? Or are we too lazy to do so? Certainly, it is highly necessary that we pray and give for God's kingdom; but then our own testimony, our personal missionary work, should also come into play. The word of Christ applies to all of us: "You will be my witnesses", Apost. 1:8. 1:8. The testimony of an ordinary Christian may in some cases do more than the official witness of a pastor. J. T. M.

Union of the Evangelical Synod and the Reformed Church in the United States. Long ago the Evangelical Synod of North America entertained the idea of uniting with the Reformed Church. Now the plan of union has been secured. Indeed, nineteen of the twenty districts of this Synod have approved the plan of union, the majority of these districts even unanimously. The Reformed have proceeded in the opposite manner. Their General Synod, having already unanimously approved the plan of union at a meeting in May, 1932, referred it to the individual districts for final approval. Of these districts, forty-nine out of fifty-nine have already acted. Of the remaining districts, six have not yet reported, two declared themselves in favor of unification, and two have rejected it. The union proves that the Evangelical Synod has, as time has gone on, gone farther and farther from the truth. In the early years it still contained many a Lutheran, and some Lutheran pastors used only the Lutheran catechism.

But where Lutherans and Reformed go hand in hand and practice unionism, the pure doctrine of the Reformation cannot be maintained, but the Reformed faith in reason finally wins the victory. And one does not stop there. In the Protestant Synod not only Calvinism but Modernism has found house-right, and doctrinal discipline is no longer practiced. J. T. M.

Dwindling of German Conferences among the Methodists. It was with evident melancholy that the "Apologist" recently reported that the two largest and most flourishing German conferences in the Methodist Church in the United States have lately been dissolved. However, with the dissolution these conferences do not cease; but their pastors and congregations are distributed among the English-speaking conferences. Both conferences met for the last time this fall, and in both cases in the church where they first met at that time. Of the former ten German conferences of the Methodists, only one is now alive, namely, the so-called -Eastern German Conference. The dissolution of the German conferences is due to the fact that the English language has superseded the German among the Methodists. The "Apologete," the organ of the German Methodists, is, however, still to continue, especially as it is much read abroad.

The Methodists gained their German adherents in this country among German immigrants, many of whom were Lutheran by birth. In the early years D. Walther had to contend often with the editors of the "Apologist" on the doctrines of the Scriptures, and thus had occasion to expose the raptures of the Methodists, especially in regard to the contempt of the means of grace, of which the Methodists have ever and ever been guilty. J.T.M.

Our State President's Bible. The Bible used by our national president, Franklin Delano Roosevelt, when he took the oath of office, has attracted interest throughout the country. It dates from 1686 and was made by Hendrick and Jakob Keur in Amsterdam, Holland. That it has been diligently used is proved not only by the many entries found in it, but also by the great wear and tear of the Bible in general. The oldest entry dates from 1693 and the last from 1763. As the "Ev.-Luth. Gemeindeblatt" informs us, the Bible is a so-called "States Bible", the first edition of which was printed in 1636 and offered for sale in 1637. Even before that, the Dutch had Bibles in their language, but they were all translations of Luther's German translation. In 1594, however, the States General, the assembly of Dutch deputies, decided to procure a new translation based on the basic languages. But it was not until 1628 that the plan could be carried out, and another four years passed before the translation was completed, so that it was not ready until 1632. Then it was thoroughly checked and corrected for three years, so that printing could begin in 1636. Among the ancestors of our president were also several Lutherans. In the President's study at the White House the old Dutch Bible lies in a place of honor and is highly prized by him. J.T.M.

Pagan Children. Under this heading the *Lutheran*, the paper of the United Lutheran Church, spreads the word about the great religious ignorance which is becoming more and more prevalent among the children and young people of our country. Recently, in a city college in New York, 1,985 young people of both sexes were asked to write all they knew about the Ten Commandments. Only 434 of the students were able to answer the

and what many of them wrote was very deficient, and some of it quite wrong. Judge Fawcett of Brooklyn recently judged: "In the space of five years, 2, 700 young men were brought into my court; of these, not one had regularly attended Sunday school."

As it is now in New York, so it is also elsewhere in our country: a generation is growing up that knows little of religion, that knows neither law nor gospel even superficially. And what is the reason for this? First of all, it is the fault of the parents, who are themselves unchurched and do not talk at all about God's Word and divine things in their homes. Who are not we Lutheran Christians also to blame? For the most part we still maintain parochial schools and take care of our Sunday schools, but do we really have the missionary spirit that takes seriously Christ's word, "Preach the gospel to every creature!"? Many a one could be won for Christ, if one would make an effort to do his Christian duty.

J. T. M.

Abroad.

The seriousness of confirmation classes. As the "Lutheran Herald" reports, there have recently been many complaints in urban congregations in Germany that the old custom is no longer adhered to, according to which attendance at dancing lessons by confirmands was formerly considered impossible. The pastors of a medium-sized German city have therefore addressed a heartfelt and urgent request to parents that they not allow their sons and daughters to attend dancing lessons during the time of confirmation classes. The petition says: "Church and home must take care that the young Christians direct their minds with earnestness to the foundation of their inner life, and refrain from everything that might hinder them from deepening it."

Our comment on this would be that parents should not allow their children to attend dance lessons at all. Dancing is just as unsuitable for Christians as it is for the world in general. Those who give themselves up to dancing expose themselves to great dangers. But it remains true that the church as well as the house must take care that young Christians direct their minds seriously to the foundation of their inner life, and this is especially true when they attend confirmation classes. Confirmation is, after all, only a church institution; but the main thing in it, namely, instruction in God's Word, is prescribed in the Bible, and it is of far-reaching importance for the whole of later life. It is the duty of every parent to see to it that their children are properly made aware of what Confirmation instruction is all about. How this is done in individual cases is left to the parents and the particular circumstances. But it is important that it be done in faith and prayer. That so many confirmed do not remain faithful to their baptismal and confirmation vows is partly because they did not really know what confirmation was all about. J. T. M.

The Jesuit Order Reconfirmed. The present Pope Pius XI, by a special decree, has summarized all the papal decrees concerning the Jesuit Order, which Pope Paul III instituted in 1549 by a special bull, and has reaffirmed all the rights which had been conferred on that Order in the course of time. In his decree the Pope declared, "May this present letter be a new proof of our concern for this beloved Order; but may it at the same time express the desire that the sufferings which this Order has to endure on account of its devotion to us may cease." As is well known, in 1773 Pope Clement XIV expressed the Jesuit Order-

Pius XI dissolved and banned the Jesuit Order and stripped it of all its prerogatives, because it sowed discord everywhere, was insubordinate to the papacy, spread dangerous doctrines of faith and morals, sought earthly goods with unspiritual lust, and thus became a danger to the peace of the Church. But of this Pius XI says not a word, though the Jesuit Order is still today what it has always been, according to the words of a well-known Jesuit who expressed himself something like this: "We must be what we are, or we should not be at all." The Jesuit order never changes; its goals and methods remain the same. Only the Pope is in great need of the Order at the present time. J. T. M.

From Russia. In the "Apologist" we read: "Last summer about fifteen young Lutheran pastors left the seminary in Leningrad to enter the service of the Lutheran Church in Russia. Although this news seems to indicate an improvement in church conditions in Russia, the dying of the congregations continues. At present only about forty Protestant pastors have been spared death and banishment, a rather small number for the large congregations. Thirty pastors and church leaders are in prisons or labor camps. The few who are still in office must work under the most difficult conditions, under constant harassment by the authorities, daily threatened by the same fate as their already arrested fellow ministers." That the Lutheran seminary in Leningrad, formerly called St. Petersburg, is still allowed to exist and send out workers seems almost like a miracle when one reads of the continuing severe persecution of pastors in Russia. God help his faithful children all over the world and give them a steadfast faith! J. T. M.

The sermon of the harvest field. For the annual day of thanksgiving.

Out in the fields, the work has come to an end, and the blessings of God have been gathered up and stored in the barns. We Christians remember the words of the 65th Psalm, "Thou crownest the year with thy goods, and thy footsteps drip with fatness. The pastures stand thick with corn, that one rejoices and sings." Harvest time is usually joyous time. "Before thee shall men rejoice as one rejoices in harvest," says Isa. 9:3. But harvest time is also serious time. Our God is preaching a mighty sermon to us in these years through His blessing of the harvest. The children of the world look at the blessing of the harvest, as Luther says, only with cow's eyes, like an animal that thinks only of eating; but God's children notice what God wants to say to them with it.

1 Our heavenly Father has blessed us again this year. Do we deserve this? We live among a people where many, even most, ask nothing after God. Gluttony and luxury go in pregnancy, yet thousands suffer hunger. Usury and overpricing of goods are commonplace. More than ever, the prophet's distressing lament applies to our people: "An ox knows his master, and an ass his master's manger, but Israel knows it not, and my people hear it not. O woe to the sinful people, to the people of great iniquity!" Isa. 1:3, 4. And are we Christians wholly free from the earthly, carnal sense of our day? With us also is much ingratitude, much abuse of earthly goods. And yet God has again scattered his blessings upon field and earth. How long-suffering and kind he is! Let this

...lead us to repentance. Let us repent, lest his long-suffering turn to burning wrath and more grievous afflictions.

(2) Not everywhere is joyful after the harvest. From many places one hears the complaint that the harvest has turned out badly, and especially that the prices for the products of the fields are so low. And all over our land there is again the cry, "What shall we eat, what shall we drink, wherewith shall we be clothed?" Matth. 6, 31. The prices of the most necessary things become great and prohibitive, many poor families look forward full of dread to the coming winter. - "Ye of little faith, why are ye so fearful?" Matth. 8, 26. If God had willed that ye should starve, he would not have caused anything to grow at all. He who clings to the promise of his Saviour, so plainly spoken, "I will not leave thee nor forsake thee," Heb. 13:5, fear and anxiety cannot rule in his heart. The very blessing of the harvest this year calls out to us again, "God still cares!" "God still lives!" And even in these hard times the word of the Lord will remain true: "I have been young and have grown old, and have never seen the righteous forsaken, nor his seed go after bread," Ps. 37:25.

When God bestows earthly blessings on us, he wants to give us an opportunity to do good to others. The empty harvest fields outside call out to us: "You, O child of man, are the least deserving of these blessings. You have ploughed and sown, but the best, the flourishing, has been given by another. Nor, therefore, is it all thine own. Part of it, and not too small a part, belongs to your suffering brother, and another part, and again not too small a part, belongs to your God for the building of his kingdom, for the preservation of holy preaching. God's will is that greedy, foolish avarice should not dwell in our hearts, but that we should give cheerfully and with full hands where need meets us. And whoever does this will fulfill God's word: "He who gives to the poor will not lack," Prov. 28:27.

The harvest field reminds us of another word of the Saviour: "Lift up your eyes and look into the field, for it is already white for harvest", Joh. 4, 35. The field of ears of the Lord Jesus are human souls, which He redeemed with His precious blood, which are ripening towards eternity and which shall one day be gathered into the eternal barns. Are you, dear reader, an ear of wheat, grown from the good seed of the divine Word, or are you useless weeds? Art thou a deaf ear, holding up thy head so high because there are no grains in it, or dost thou bear fruit in patience, art thou rich in good works? Satan would like to tread down these beautiful, full ears of corn, the pious Christian hearts; but the Lord of the harvest protects them. And then one day comes the great, glorious harvest day. And then it is said, "They that sow with tears shall reap with joy. They go and weep, and bear noble seed, and come with joy, and bring their sheaves," Ps. 126:6.

Papal exaltation and self-abasement.

At the Marian Congress in Trier a number of years ago, Bishop Korum stated, among other things, "We must realize that we must not begin to doubt the Pope's Fatherly Heart and ask whether the Holy Father has also said this or that for us. The Holy Father always speaks the right word at the right time, and when he has spoken, we must say, Holy Father, you have spoken, and your children obey."

God's visitation - in grace and in judgment.

There is a visitation of God in grace and in judgment. Every grace that is missed turns to judgment, and every judgment that is recognized and accepted with humble bowing turns to grace. There is a great divine earnestness about this. By every right sermon the heart is either led forward and outward, or it is made harder by it. Every communion becomes either a blessing or a judgment to us. The sun Christ shines; either it will enlighten you if you turn your face to it, or it will place you in deep shadow of death if you turn your back to it. He who is not made better by a disease sent and permitted by God, becomes worse by it; and he who is not made more godly by an unhappy marriage, or by hard experiences in life, becomes more godless by it. Every Christian who admonishes you, who gives you a spiritual gift, either becomes an angel of blessing to you, who enters your house, or, if you do not pay attention to him, he becomes an angel of judgment to you, who will one day appear as a witness against you. Thus grace and judgment go hand in hand here on earth; and no grace is without judgment, if grace be neglected; and no judgment is without grace, if judgment be penitently recognized and heeded.

But one day it will be different, when the clock of the world has run out; on the Last Day judgment and grace will be separated. And in hell only judgment reigns, and in heaven only grace reigns. Then hell will be like a great pit of murderers, with the murderer from the beginning and all the murderers who did not love the brethren. And the new heaven and the new earth will be the one great house of prayer of God, full of praise, with Christ the one high priest, and all his Christians as priests and kings, standing worshipping before the throne of God. And with weeping and gnashing of teeth shall sound from hell, "Yea, Lord God Almighty, thy judgments are true and righteous," Revelation 16:7, and with shouting and rejoicing shall rush through the heavens, "Give thanks unto the Lord, for he is good; and his mercy endureth for ever." Ps. 106, 1.

Therefore know the time of his visitation! With thee it is not said, as once with Jerusalem, "If thou knewest!" You know! You hear it! "Consider, then, in this thy time, the things which are for thy peace." Luk 19, 42. (Free Church.)

On the history of Luther.

It is usually thought that the success of the Reformation was due to the fact that Luther was by nature an unprecedentedly courageous man who feared no man and whom no danger and no difficulty, no matter how great, frightened. At the same time, he was a fundamentally learned man, a clear head, and so eloquent that no one could equal him in this. And so it is not surprising that he hastened from victory to victory and achieved his goal, which he had kept firmly in mind, the reformation of the church.

But all this is quite a wrong idea. When, in 1517, Luther publicly wrote his ninety-five sentences against the papal indulgences, without even suspecting that this was the first step towards the reformation of the church, he had nothing less than a natural, joyful courage to do so. On the contrary, his heart and conscience were in great anxiety, restlessness, and fear lest he should spoil anything. Far from having a clear understanding of the abominations of the papacy, he still bore a great timidity.

before the Pope's universally acknowledged unimpeachable majesty in his heart. At that time he already had a firm faith in the Holy Scriptures as the Word of God and in Christ, the Savior of poor sinners; but in many points of doctrine he still lacked clarity. Even what the papal indulgence actually was, was still uncertain to him at that time. But far from this being a cause for offence, all this shows that Luther's Reformation was not Luther's work, but God's work itself, and that Luther was not naturally sent to reform, but that when God's time came, God only gradually made him a reformer through his Holy Spirit. When God wants to do great things, he always takes men who are not at all capable of doing them, and then leads everything out gloriously. Then everyone will see that this was not done by men, but by the Lord Himself, and God will receive the honor due to Him alone.

C. F. W. Walther.

Roman Catholic Confessional Practice.

At the time when the impudent Dominican monk Tetzl was roaming the German lands with his indulgences, Luther had some very sad experiences with his confessors in the confessional. For when he exhorted them to repentance, they showed him the indulgence slips they had bought from Tetzl and wanted to be absolved.

The Roman Church has not improved much since then. With articles worthy of cursing it still seduces the poor souls of men, and the same damage that was once done by Tetzl's indulgences is now done by the "holy" waters of Lourdes in France. The following story may show the wrong ways in which souls are led:

Some time ago, in the French village of Saint Trelody, near Bordeaux, a tenant farmer's widow named Hermina mysteriously disappeared. Popular opinion accused her daughter's bridegroom, named Hostein, of the murder of the old, very wealthy woman; and when, a month after Hermina's disappearance, the young couple were married by the bridegroom's uncle, Father Hostein, the priest and the whole bridal procession had to save themselves from a hail of stones from the bitter populace. The public prosecutor ordered a preliminary investigation against the young husband. He denied the crime. All investigations in the nearer and wider surroundings of the tenant farm remained fruitless, until finally the buried body of Hostein's mother-in-law was found. The murderer then made the following strange confession: "I first stunned my mother-in-law with a blow from my fist, and when I saw that she was still moving, I took a hoe and crushed her skull. I could no longer retreat from the murder." Hostein showed not the least agitation in recounting his deed of blood, so that the judge asked him, "And you have been able to sleep quietly during the five months that have elapsed, only twenty feet from the grave of your victim?" "O," calmly replied the murderer, "I had a quiet conscience then. I had gone to Lourdes; I had confessed my crime to a priest there, and he had given me absolution. From that moment my conscience no longer reproached me."

Is it any wonder that hatred of the Church in France degenerates so terribly into hatred of God? Who, after all, is to blame for the godless degeneration of the French people?

To the ecclesiastical chronicle.

From our Synod.

How to work for the circulation of our papers. From Oklahoma it is written to us, "At the last congregational meeting it was also voted to send in a blanket subscription to the magazines," that is, for the congregation to pay for one[^] of our principal magazines, the "Lutheran" or *Lutheran Witness*, to come to every home in the congregation. It is a small congregation of about 20 voting members and about 60 communicating members.

A pastor in Illinois, in his parish bulletin, calls the attention of his members to some particular articles in our two magazines, and remarks: "If you have not read these articles, you are missing something. Read your 'Lutheran' and your *Witness*, and I give you the assurance that you will read every number from beginning to end in a very short time."

In the "Southern Nebraska District Messenger," the editor reports that he met a lay delegate at the district meeting in Seward, and in conversation he remarked, "I read nine church papers from our synod." To this the editor remarks that this man, by his interest and understanding of church matters, had also shown that he read the papers with profit, and attaches to this a very urgent encouragement to hold and read, after all, the principal church papers of our Synod.

These are just a few incidents. Will the readership of our papers increase? L. F.

Fiftieth and Seventieth Anniversaries. The Lutheran Hospital in St. Louis, the oldest Protestant hospital in our city and, so far as we know, the oldest charitable institution in the

circles of our synod, celebrated his birthday on 3 December in the nearby church Zum Heiligen Kreuz.

Seventy-fifth anniversary. It was founded by Blessed Father J. F. Bünger, pastor of the old Immanuel parish in St. Louis, who may well be called the father of charitable efforts in the circle of our Synod, December 1, 1868. From very small and humble beginnings it has grown into a large institution



The first Lutheran Hospital in St. Louis.

which at present numbers 166 beds, according to which the extent of a hospital is usually computed; and it has, during these long years, served not only the members of our church, but also many others not connected with our church, having a good reputation throughout the city, and far beyond the limits of our city and state.

reputation. And from the very beginning to the present day, the hospital has always been a missionary institution, where those who did not belong to a church or were not served by their church were brought closer to the one thing that is needed. One of the local pastors, Father E. C. Hofius, is employed as chaplain, and the chaplain of the Kreuzgemeinde, Father Paul König, who lives nearby, serves in all emergencies by day and by night. Which

It is impossible to say in words what blessings this institution has brought in the seventy-five years of its existence, great physical blessings, but especially spiritual blessings; but anyone who, like the writer of these lines, has observed this sanatorium more closely for forty years and has himself also experienced the blessings of the hospital,



The present hospital building.

will be grateful for this richly blessed institution. And with all the outward progress by which our Lutheran Hospital stands on the level of the times, the Christian character of the institution is always conscientiously preserved, which is indicated not only by the name, but also by the beautiful statue of Christ which is erected in the main hall, a replica of Thorwaldsen's inviting Christ with the signature: "Come unto me, all ye that labor and are heavy laden; I will refresh you."

At the celebration on December 3, Paul König led the altar service, Father D. R. Kretzschmar, who himself had been chaplain of the hospital for a number of years, preached the sermon, the parish choir under the direction of Teacher Wismar sang a hymn of praise, and before and after the service the numerous visitors were able to tour the hospital and also find refreshments in the nearby Kreuzhalle. The hospital, as a branch of the united charitable efforts of the congregations of St. Louis and vicinity, which also maintain an orphanage, a home for the aged, a convalescent home, a Children's Friendship Society, is under the direction of a special board, which devotes much time and labor to the management of the hospital, and a special women's society attends sacrificially to the various needs which such a hospital always has. The enclosed pictures give different views of this institution, which, like all such institutions, is feeling the hardship of the times, but which will certainly not be abandoned by our Christians for the sake of its beneficial purpose.

L. F.

Our radio station KFUE. It is certainly true and generally acknowledged that the broadcasts from our KFUE station, as well as the numerous other presentations made in various parts of our country by our guests, are of the highest quality.



The hospital's nurses' school in front of the nurses' home....

The Gospel, which will be sent through the air to the churches and pastors, will be given in the English language. By this means we desire to bring the eternal truth, the pure, unadulterated gospel, the great matter of life and death, to those who can only be reached through the English language. For our parishioners and church members the radio is not first intended except under special circumstances and in special emergencies. For all of us who are in good health and can reach our church without great difficulty, the church is the place where we are to hear the public preaching of the Word of God and to worship and praise God. Moreover, if we hear the discourses and devotions over the radio, it is an estimable addition for which we should be heartily thankful.

But as true as it is that we are to preach God's Word especially through the national language over the radio, we also do not want to disregard the other languages, in which we can also reach many listeners and especially serve older and suffering fellow Christians, but rather faithfully cultivate them. The blessing of such sermons and devotions can be seen in a few letters. During the summer, a family in one of our Middle States wrote to KFUE:

"Enclosed we send you a draft for one hundred dollars. I would like this sum to be used so that German sermons can also be offered in the future through your station. My parents and mother-in-law are all aged, and are particularly glad of these German services."

Another letter, which arrived in the month of August, reads as follows: "About five months ago I was called to the bedside of a dear old friend, and on the first following Saturday afternoon I turned on the radio for the German devotional and the songs from our station recalled in my friend's memory the time when she was once a faithful and active member of her church. She said (the writer wrote her letter in English, but she wrote these words herself in German): 'Yes, I have missed much, much! Our faithful Saviour granted her time and opportunity to prepare for her last journey, and it was just our dear old Gospel Voice in the German hour that brought her so much comfort. On her last Friday evening it was our calendar man with his closing verse 'God be with you till we meet again'. And then the organist played the melody of that song she was so fond of. She whispered with her dying lips (and again this is communicated in German): 'God be with you until we meet again!' The next day God called her to Himself. Two of her children also received much blessing, and have promised their mother to go to church again. Many who are not Lutherans have already told me how much they love to hear KFUE and are happy about it."

L. F.

On behalf of the "Lutheran" readers, D. J. T. Mueller read this congratulatory message at the celebration mentioned below:

"If I now congratulate you, dear Mr. Jubilar, in the name of the readers of the 'Lutheran,' it is because your editorial work follows so closely and worthily upon your work as a lecturer in theology. You have been given the grace of being able to bestow equally great blessings in wide circles through both the oral and the written word. What we readers of the 'Lutheran' acknowledge to the glory of God and publicly praise today in this assembly in your editorial work, is that under your leadership the 'Lutheran' has remained the 'Lutheran' by God's grace; the 'Lutheran' as D. Walther once planned it, looking hopefully into the far future, and put it into work; the 'Lutheran' as it was to our Chri-

Lutheran', who really represents true, healthy, scriptural Lutheranism before friend and foe. This we acknowledge with thanksgiving against God, and for this we hold you in high esteem. In your faithfulness, diligence, and adherence to the heritage of the Reformation, you have become an example to us and will remain an example to many succeeding generations who appreciate the Reformation. May the eternal Word continue to bless you as before!"

J. T. M.

An unforgettable jubilee celebration. Now that the celebration of the fortieth anniversary of the revered president of our Concordia Seminary, Prof. D. L. Fürbringers, as lecturer of sacred theology at our theological college is behind us, the committee of the faculty would like to report to our readers and especially to our brethren abroad a few things for information about the many congratulatory letters and dispatches that have arrived. As far as we can learn, all the letters and cable dispatches have come into our hands and were read out or reported at the after-celebration in the hall of the Kreuzkirche - there were too many of them to read them all word for word - and afterwards handed over to the honoured jubilarian in a suitable folder.

Cable dispatches were received from the Lutheran Free Church in Finland, which is in agreement with us, through Father A. Wegelius, from Prof. D. C. F. Gräbner on behalf of the teaching staff and the student body of Concordia Seminary in Adelaide, and from President W. Janzov on behalf of the Lutheran Synod in Australia. From Germany came congratulatory letters from Praeses H. Petersen in the name of the Lutheran Free Church in Saxony and other states, from Father J. M. Michael in the name of the eighteen pastors of the Free Church who studied in St. Louis, from Father A. Hübener, the secretary of the Synod, in the name of the Synodal Council of the Lutheran Free Church, and from Father W. J. Janzov in the name of the Evangelical Lutheran Church in Australia. Lutheran Free Church, by Rector M. Willkomm and Prof. Dr. Peters on behalf of the Theological College in Zehlendorf, by P. Dr. H. Koch on behalf of the congregations in Berlin, by P. R. Kern on behalf of the Schriftenverein der Ev.-Lutheran Free Church in Saxony and other states, by P. W. Bodamer in the name of the Lutheran Free Church in Poland, by P. F. Müller in the name of the Synod de l'Eglise Evang. Luth. Libre in Alsace. The Norwegian Synod of our country, which stands in unity of faith with us, sent greetings and congratulations through Praeses H. M. Tjernagel, the Synodal Conference through the Vice-President, P. E. B. Schlüter, the Wisconsin Synod through Praeses J. Brenner, the Slovakian Synod through Praeses J. S. Bradac. On behalf of the theological college at Thiensville, Wis, congratulated the jubilarian Professors Aug. Pieper and F. Brenner, on behalf of Immanuel Lutheran College Prof. Dr. H. Nau, on behalf of Bethany Lutheran College Prof. W. E. Buszin, on behalf of Concordia Teachers Seminary at River Forest the Secretary of the Faculty, Prof. M. Lochner, on behalf of Valparaiso University Pres. O. C. Kreinheder, on behalf of Northwestern College at Watertown, Wis, President E. E. Kowalke, on behalf of our teacher training college in Selvard, Prof. Hy. König... Congratulations were received from all of our high schools. From our theological seminary in Springfield, President H. Klein personally conveyed the congratulations of the faculty and student body there. From other circles, congratulatory dispatches were received from the Pastoral Conference here through its president, Fr. L. Sieck, from our Lay League through its president, Mr. E. H. Faster, from the Concordia Historical Institute through Prof. W. G. Polack, from the Walther League through President A. E. Helmke, from the Michigan District through President J. Schinnerer, from the Board of Directors through Secretary M. F. Kretzmann, from the Pastoral Conference of the

Fourth Visitation Circuit of Chicago by H. E. Brauer, from the Western Arkansas Pastoral Conference by Rev. A. H. Poppe, from the Southern Illinois District by President C. T. Spitz, from the Oregon Pastoral Conference by Rev. R. Tschirley, from the St. St. Lawrence Parish at Frankenmuth, Michigan, of which the jubilarian was assistant pastor and then sole pastor for eight years, by Rev. E. A. Mayer, from the Mount Olive Parish here by Rev. R. Cämmerer, and from many, many private individuals whose names we cannot mention all here.

What all these congratulations express, Prof. W. G. Polack, as chairman of the Committee for Hymnology, on which the jubilarian has served as a member for years, has beautifully summarized in an English dedicatory poem, which we want to pass on here as a reminder of the celebration:

We thank the Lord with you to-day For all His blessings on your way; For all His favors, all His love, Poured down in plenty from above; For giving grace to teach the Word, The saving truth in Christ, our Lord; For His good Spirit's guiding light, For courage in the Church's fight; For strength in weaknesses and fears, For comfort in the midst of tears; For His protection from all harm, For His sustaining, mighty arm; For health of body, richly sent, For fervent zeal, with prudence blent; For having helped you hitherto With mercies, every morning new.

We pray the Lord that He may give Continued health while here you live, Continued vigor of the mind, Continued strength of every kind, Continued faith and hope and grace, Until we see Him face to face Whom here you served from year to year In zealous love and holy fear....

In addition to the commemorative gifts already mentioned in the last number, the jubilarian was presented with a very fine dedication book by our publishing house, a fine fountain pen and pencil on a beautiful stand by the Seminary's Board of Supervisors, and a splendid desk lamp made from material from the old Concordia Seminary, which is now being demolished, by the master builders Lehr and Heinecke.

Soli Deo Gloria! Glory to God alone! J. T. M.

Domestic.

The Missionary Lutheran. Now that our two missionary papers, the "Missionary Dove" and the *Lutheran Pioneer*, have ceased publication, we desire to call the attention of our readers to the *Missionary Lutheran*, published monthly by Negro Missionary E. W. Westcott, Lox 683, Selma, Alabama. The paper is written first for our colored Christians, and is therefore different in form and content from what the "Missionary Dove" was. It brings each time a number of instructive and edifying articles, adapted to the understanding of the Negro Christians. But it also contains a good deal of news from our Negro Mission, though often in condensed brevity; and whoever reads it soon finds his way in the Negro Mission. The paper costs 50 cents a year. Though entirely English, the language is yet easily understood, even by those who are not skilled in English. God willing, the "Lutheran" will also soon carry some articles on the Negro Mission. We are writing this in response to some inquiries we have received. Do not overlook the articles and reports about our Negro Mission that have appeared in the *Lutheran Witness*.

seem to be. It is gratifying to see the keen interest in our missionary work that is found among so many of our fellow Christians. This is how it is. When Paul told the believers in Jerusalem what God had done among the Gentiles through His ministry, they praised the Lord, as the Holy Spirit tells us in Acts 21:19,20. 21, 19. 20. This is still the case today with all true Christians. When they hear of how God blesses the preaching of His Word, and how, notwithstanding all ungodliness, souls are still being won for Christ's kingdom, their hearts are filled with joy, and their praise of God is manifested not only in words, but in their gifts to the holy missionary work. J. T. M.

Deaf, dumb and blind. How unfortunate are those poor people who are born blind, deaf and dumb! The *Deaf Lutheran*, a special publication for our mission to the deaf and dumb, informs us that, as far as it is known, there are 837 deaf and dumb blind people in our country, and 57 more in Canada. These poor, unfortunate people are not only the most lonely in the country, but also the most neglected, as reported by the *American Braille Press*.

Some of the poor children are put into institutions for the feeble-minded without further ado, because this is the way to get rid of them, although they cannot be considered in these institutions at all. We can therefore only rejoice that our missionaries for the deaf and dumb also take care of these poor people, teach them laboriously and teach them the catechism. According to their statements, some of these physically so unfortunate people show themselves to be spiritually very gifted, so that they not only know the most necessary things from the Gospel, but often also develop a fine Christian knowledge. Let us therefore not forget our mission to the deaf and dumb! In the interest of this mission, the *Deaf Lutheran* is published quarterly and is very interesting and well worth reading. Now that the "Mission Dove" and the *Pioneer* are no longer published, the reading of such special mission sheets is all the more recommended.

J. T. M.

Luther and infant baptism. As is well known, the Reformed hold infant baptism in more or less low esteem and contempt; to them holy baptism is only a sign of grace, but not a means of grace. Still other and greater enthusiasts, such as the Baptists, Mennonites, Mormons, Seventh-day Adventists, reject infant baptism altogether. In the Mennonite confession of Horn, for example, it says: "They reject with great speeches the baptism of young ignorant infants, but consider it [to be] a human plant, versed ^usual^ in the kingdom of antichrist, which justly deserves to be rooted out and rejected." This rejection, contrary to Scripture, of the holy baptism instituted by Christ, which "works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it," is still defended today by the aforementioned enthusiasts just as much as it was four hundred years ago when Luther had to contend with the despisers of baptism.

This is evidenced by an article on this subject recently published in a Baptist paper by the widely known Mennonite, John Horsch. The purpose of the article is apparently to show that neither Luther nor other Protestants could have found an actual scriptural ground for infant baptism. Of Luther, Horsch writes: "Luther finely based his main argument for infant baptism on the assumption that infants could believe. But yet he could not explain the faith of children, or what he meant by it, when he spoke of infant baptism." Then two more passages from

Luther, which do not deal with the matter, and thus the matter is settled with him, as far as Luther is concerned.

If you now read what Luther taught about infant baptism, you will find something quite different from what is presented here. For infant baptism, however, Luther had the very best and most certain scriptural basis. In his Large Catechism, he first points out that infant baptism is altogether pleasing to God; for he proves this himself by giving his Holy Spirit to those thus baptized. "He cannot ever be against Himself, or help falsehood and superstition, nor give His grace and Spirit to it." Further, Luther reminds us of Christ's command to baptize all nations and the glorious promise He has given to do so. Luther writes, "In God's word and commandment it all depends." Further, "There is water together with God's word." Again, "God's order and word cannot be changed nor altered by man." But of the enthusiasts who despise holy baptism, the Reformer writes: "But they, the enthusiasts, are so blinded that they do not see God's word and commandment, and do not see baptism . . . no further than water in brooks and pots . . . and because they see no faith nor obedience, neither shall it apply to himself." Of the effect and power of holy baptism he says: "So you see how high and excellent a thing it is about baptism, which snatches us out of the devil's throat, makes us God's own, subdues and takes away sin, and afterward daily strengthens the new man, and always goes and abides until we come out of this misery to eternal glory."

The fact that the enthusiasts despise holy baptism comes from the fact, as Luther also so earnestly emphasizes, that they do not heed God's commandment or promise concerning baptism. When our Saviour gives the command to baptize all nations, Matt. 28:19, this truly does not exclude infants, but includes them. Further, the Scriptures call baptism "the bath of regeneration and renewing of the Holy Ghost," Tit. 3:5; of baptism it says that it "makes blessed," 1 Pet. 3:21; that those who are baptized "have put on Christ," Gal. 3:26, 27; that baptism is "for the remission of sins," Apost. 2:38; that he who rejects baptism "despises the counsel of God against himself," Luk 7:30. There the Holy Spirit Himself instructs us about baptism, and shows us what it does and creates, and how much it is needed for us. And this is true not only of adults, but also of children. Therefore it is written, that he who despises holy baptism rejects the means by which God wants to make us blessed, even the little children, MarP. 10, 14. 10:14. Thus we have the best scriptural ground for infant baptism. But that the children can believe, the Savior Himself inculcates in us, when He says of them that they believe in Him, Matth. 18, 6.

All this we Lutherans also want to diligently consider and study again and again, so that we do not give room to our flesh and the devil, despise holy baptism, and thus become disobedient to our Savior. Unbelief is in all our flesh, and that the Holy Spirit may pluck it out of our flesh, we must continually keep God's word in view, and ever read and learn it anew, and apply it to ourselves.

J. T. M.

The value of a song. An English change-sheet, devoted to the Inner Mission, reported the other day how a believing wife led her unbelieving husband to Christ by singing a song. Her husband, otherwise an efficient and industrious worker, was so given to your unbelief and self-reliance that he daily blasphemed the Bible, sneered at Christians as cowards and superstitious, and had nothing else to talk about

than about the all-conquering power of the human will. This became different, however, when God threw him on a serious sickbed, where the doctor soon had to explain to him that he could never get well again. Then his defiance turned into despair. Finally, when all attempts to comfort him failed, his wife played and sang a well-known English comfort song. At first the invalid was unwilling; but after a time he begged his wife to sing the song again after all. And lo, tears shone in the hard man's eyes. The song opened the way to his heart for further consolation, and at last he passed away in hearty repentance and cheerful faith in his Saviour. To the Corinthians St. Paul writes, "But what knowest thou, woman, whether thou wilt save the man, or thou, man, what knowest thou, whether thou wilt save the woman?" I Cor. 7:16.

And one more thing: In a short time our children will be singing our glorious Christmas carols again. Let us sing diligently with them, and let us also show them the importance of these songs for their Christian life! And we are not thinking of the many new-fangled carols with their sometimes very inferior melodies, but we are thinking of our dear, old Christian carols, in which our Lutheran Church has a treasure like no other church in the world. Such songs are indeed of great value, in that they strengthen our faith as well as promote us in sanctification and help to preserve us in our state of grace. A good song is truly a glorious sermon.

J. T. M.

How Atheists Comfort Themselves. The "Kirchenblatt" of the American Lutheran Church writes under this heading: "As is well known, there is an association of God-deniers in our country called the American Association for the Advancement of Atheism, or *The 4 A* for short. The report of this association for the year 1932 laments the fact that church fellowships have grown by a million members in the past year, but that their own association has lost about half its income. The report says that many unemployed people have joined the churches only to be supported with money and food, and goes on to assert that misfortunes which by rights should compel denial of the existence of God have strangely brought people to their knees. The atheists also complain of the 'great wave of intolerance' which has set in in the United States, as is particularly evident from the fact that the directors in charge of the Chicago Exposition refused them permission to exhibit their atheistic pictures and books, while the churches were given the opportunity to erect a special building in honor of religion. But they console themselves with the fact that in the next 'wave of prosperity' organized churchism will have to suffer the very worst."

The report goes on to say that, based on a questionnaire, ninety-three out of one hundred atheists are male, and that most people are "converted" to atheism after the age of twenty. As the atheists themselves state, the church fellowship least dangerous to them is the Unitarian sect, which, after all, denies about all the doctrines of the Christian faith. Among the books which, in the judgment of the atheists, most lead people to join them, top the list are the writings of Paine, Ingersoll, Voltaire, Karl Marx, Haldeman-Julius, Bertrand Russell, Gibbon, Frazer, and Häckel. The main reasons given for converting to atheism are: the study of world history, the reading of natural history, and the study of the history of the world.

scientific and religious works, hypocrisy among Christians, etc. The "Kirchenblatt" remarks: "These data are not altogether worthless; for they may show where and how the struggle against atheism is to be waged in the future." Certainly the report proves that the preaching of the gospel is a conquering weapon against atheism.

J.T.M.

Abroad.

The Centenary of the so-called Oxford Movement. While we Lutherans were celebrating the 450th anniversary of Luther's birth, the Roman-minded members of the English state church were celebrating the centenary of the so-called Oxford Movement. This movement aimed at bringing the Anglican or Episcopal Church back into the Roman camp. Those in England who are in harmony with this movement have now done all in their power to revive it this year. About fifty thousand Anglican parishioners attended the celebration, and it closed with a "High Mass" entirely modeled on the Roman Mass. It is said to have been the largest congregation assembled in England in recent times. However, Protestant dissent was not lacking. At the celebration, someone shouted into the congregation through a loudspeaker, "The Bishop of Rome has no power on English soil." By the Protestant League the whole celebration was declared unlawful, and the Society for Protestant Truth held a service at the Martyrs' Monument in Oxford, commemorating the great martyrs of the Reformation. This society declared the Oxford movement to be "a revival of the errors destroyed by the Reformation." A special representation of Protestant circles presented a protest to the representative of the Anglican Archbishop of Canterbury, wherein the Sacrifice of the Mass was condemned as an "injury to the religious feelings of the British people." At the same time the Archbishop was asked to reaffirm in a public statement the Protestant principles of the English state church.

It is, however, a strange church, the Episcopal Church, in which, notwithstanding its desire to be Protestant, the Roman are also tolerated, nay, which is itself full of Modernists, who no longer believe anything of what the Christian Church holds in high esteem on the ground of the Word of God.

J. T. M.

Courageous Christian Confessors in Africa. In the hinterland of Cameroon, in the so-called Minge area, where as late as 1915 the guard of a Schutztruppe, which was cut down there, was consumed by the natives, the Basel Mission has been working in great blessing since 1925. The chiefs themselves called the Christian missionaries into their territory because they sought the advantage of good schools. Soon, however, these mission schools made their Christian influence felt. Especially among the youth and the women the gospel took root, and in many places Christian congregations were founded. Now, however, paganism resists the spread of the Gospel with brutal force. Women who have joined Christian churches with their children are brutally beaten and imprisoned. A colored teacher of the mission, who would not cease his testimony of Christ, was attacked by a heathen horde, thrown on the ground, and whipped with rods. The chief himself appeared, tore off his loin-cloth to show that he would have nothing more to do with the teacher, and declared that as he had once planted the "palm tree of the cause of God" in his country, so he would cut it down again. Aptly the black Christian answered him, "Then see that the palm tree in falling does not strike you dead." Later, when white missionaries visited the colored teachers and asked them, "Have

you afraid when we go away again?" they got for answer, "No; our God gives us strength to endure, and his cause grows here day by day."

This message, which we take from the "General Mission News", may also serve as an incentive for us Christians in this country to do the work of mission all the more. God's cause should indeed grow from day to day. This is His will, as it is clearly revealed in Christ's great Great Commission. The great sacrifices required of the Christian teachers in the Cameroon hinterland are not required of us; we can confess Christ without peril to our lives. All that God requires of us is that we witness, pray, and give for the mission even in this time of need. And should we not be willing to do this? If we were to refrain from doing so, then one day on Judgment Day the courageous confessors in the mission to the Gentiles would put us to shame before God. Therefore, may God also give us much strength to endure, that is, to go forward boldly in the work of the Lord!

I. T. M.

The success of a Postille.

One of our readers read with special interest what was written some time ago in the "Lutheran", that one should give good Christian books as a gift, and he tells in an interesting way how the gift of a sermon book led to the founding of a congregation that blossomed from small beginnings, still exists and is built on its most holy faith. The letter is written in English; we give it in German translation.

Our friendly reader writes: "When I got married, Walther's gospel postilla was given to us as a wedding gift. Some people would have thought, 'I wish they had given us a watch or something else we could really use. We have no use for this book. We go to church and listen to the sermon, so why do we need a sermon book?' At that time I was a business traveller and was absent all week; only on Sundays could I be at home. I lived in a town where there was no congregation of our synod because of the favorable railroad opportunities. On Sundays I rented a horse and wagon; my employer, who was also a Lutheran, paid the costs and counted them as travel expenses, and I drove out into the country to P. N. N., attended his services, and then spent Sunday among the members of the congregation there. My young wife also went with me, and she enjoyed it very much, but she did not like the idea of being alone for the whole week. She said that she would not have married a man who was only at home on Sundays and on the road all week. So after three months we made a change. I rented a shop in a town I had come to on my travels, but unfortunately there was no community there, and we had our living quarters behind the shop. We were just the two of us, and we were beginners and could no longer attend the former church. In addition, my wife had grown up in Germany and had lived here in a place where she could cope without English, which was not the case in our present place of residence.

"Sunday came and we sat there alone all day long. My wife did not want to go to the English Presbyterian Church, and I had no desire to go, for I had been brought up Lutheran. My wife had belonged to a Lutheran singing choir in the past, and had also had a

could. Only when our members themselves were not steadfast in their confession did they have difficulties. So it will be important for us to uphold our confession all the more in these serious ecclesiastical times. Our Lutheran Free Church has a particularly important task to fulfill at this time here in Germany and needs the intercession of our fellow believers over there in their struggle for the heritage of the Reformation. If ever, we need to be on our game now. We are also better known in Germany than one might at first suppose from our relatively small numbers. Many serious circles come to us with questions. We have also been able to register new members on such occasions. Thus God the Lord blesses our work even in difficult times. May he also protect and shield our Lutheran Church over there in the United States, let it fulfill its task and make hands and hearts willing to continue to help us! For our struggle is her struggle, and victory or defeat on our part cannot and will not be indifferent to her either."

L. F.

To the ecclesiastical chronicle.

From our Synod.

One hundred and seventy-five years of service to the Lutheran Community School. On October 15, the Detroit and vicinity Teachers' Conference celebrated a rare feast. Two of its members have stood fifty years in office in the Christian Congregational School, three of them twenty-five years, and all are still actively engaged. When their years of office are added together, the total is one hundred and seventy-five years. The celebration was held in the Gethse-



175 years of service to the Christian school.

From left to right: The teachers J. Nüchterlein, J. Klein, F. W. Kleinschmit, G. Wendt, H. Bürger.

manekirche in Detroit P. F. A. Hertwig) held. Teacher J. Nuechterlein has stood twenty-five years in the Zion school, teacher J. Klein twenty-five years in the Lutheran school for the deaf and dumb, teacher F. W. Kleinschmit has been in office fifty years and is now working in the Gethsemane school, teacher G. Wendt has stood fifty years in the Zion school, and teacher H. Burger twenty-five years in the Bethlehem school. This is certainly a rare event which all who love the Christian church school will rejoice over. May God the Lord be the sun and shield to these jubilarians and their very great reward! L. F.

For the Annual Meeting. With the start of the new year in most congregations comes the annual congregational meeting. At these meetings reports are made on the past year, on the coffers, on the growth or decline of the congregation, and other matters. It is discussed and decided what is considered necessary or good and useful for the near future. There is also one point that should not be overlooked. This is the question of whether the congregations will provide their pastors and teachers with what is necessary for their earthly livelihood even in this time of need, whether they will communicate all kinds of good things to those whom they teach, according to their ability and ability. "The Lord hath commanded that they which preach the gospel should feed on the gospel," 1 Cor. 9:14. A pastor or teacher should feed in his office, that is, he should be able to carry on his profession without worrying about food; and by food is meant all that pertains to the body's nourishment and need. "Eat and drink what they have; for a labourer is worthy of his hire," says Christ himself LuP. 10:7, and the apostle writes, "He that is instructed in the word, let him share with him that instructs him all good things," Gal. 6:6. God's Word makes it a serious duty for Christians to provide sufficiently for the earthly subsistence of their ministers of the Word, and it is in connection with the latter passage that God so earnestly warns: "Do not be deceived; God is not mocked," Gal. 6:7. So God looks upon it as if one mocks Him if he does not provide sufficiently for His ministers, although he would be able to do so. Certainly a righteous preacher and teacher will gladly spare with his church members who are in need and embarrassed. Many a congregation has shown special love to its ministers of the Word in this time of need, and has provided for them in many ways. But it is also a fact that in many parsonages and teachers' homes there is distress, often bitter distress, and that it has been going on for months, and not everywhere have the congregations been willing and ready to do their best to remedy such distress. Details have come to our knowledge that would hardly be credible if they were not safely vouched for. The congregations would like to think of all this and discuss this matter in the congregational meetings. If, in doing so, they consider the blessing they and their children have from the preaching ministry and the school ministry, they will gladly communicate all kinds of good and not sow meagerly. L. F.

A request and a plea. For some time the "Lutheran" has not published what is called the Radio Register, the announcement of when radio will be talked about in the different parts of our country by pastors of our Synod. This announcement fills a full half page in each issue, in the course of a year a full thirteen pages, and we have brought it, although we could use this space very well for reading material, because we were of the opinion that our Christians would really be served by it and that they would then also make others aware of the radio presentations. But we have repeatedly observed that those who should have a special interest in this publication, namely the pastors who serve as speakers or the committee members who lead the radio presentations, do not pay any attention to whether the advertisements are correct. So once we were still running an ad for months, and the radio show in question had long since stopped. No one told us until finally a St. Louis reader took notice and wrote to us. In two other cases, the time of the radio performance had been changed, and we again had the erroneous time printed for months because we were not notified of it. In yet another case, when we were still naming the speakers, which we no longer do to save space, a Rev.

of a parish for months, although he had long since resigned from office and found a successor. That we have not brought this list for some time also seems hardly to have been noticed. Only one writer complained about it in a letter to Concordia Publishing House a few days ago. We wish, if a service is really rendered to further Kreisew, to publish the list; but we must also have the assurance that it will be really noticed and read. At the same time we would like to remind you that our station KFUE publishes a monthly bulletin, which brings all the advertisements, and that from KFUE

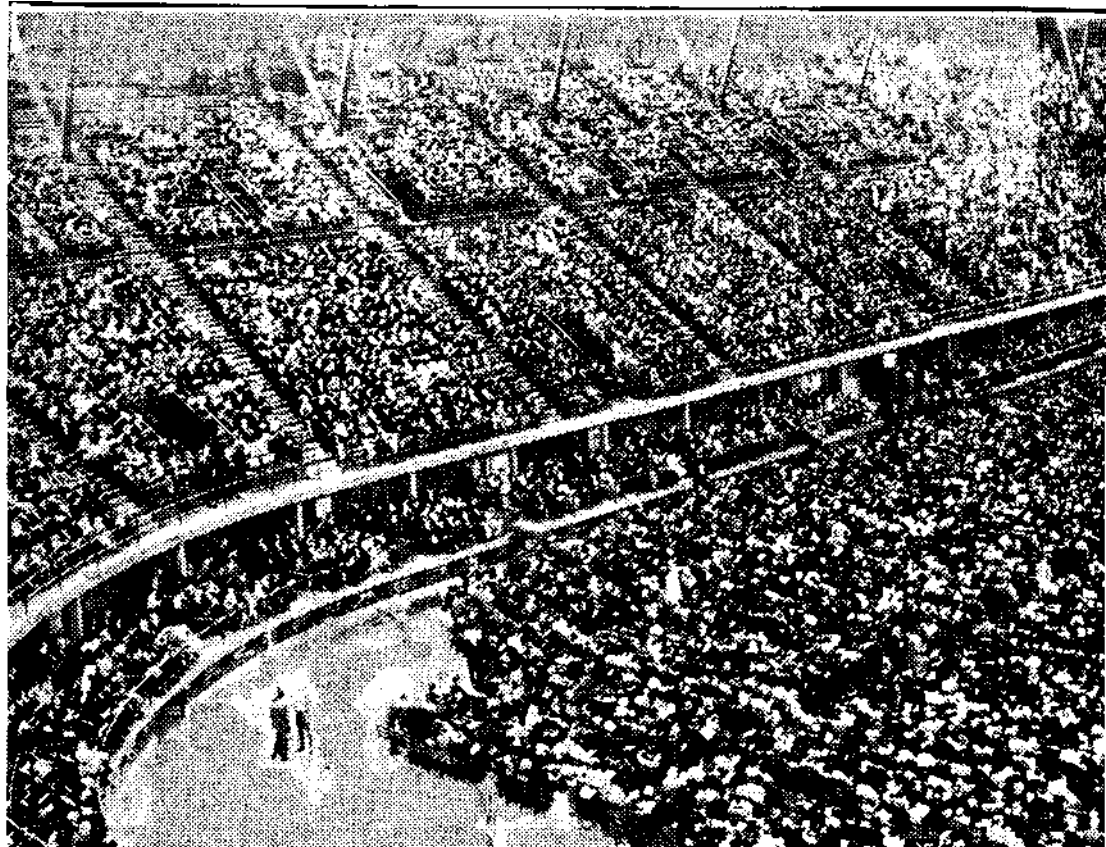
...and a lot of other interesting things. It costs 60 cents a year.

The request concerns the obituaries in the "Lutheran". Because of the size and expansion of our synod, we have to be careful that such announcements do not take up too much space; for often the pastors and teachers in question are known only in the narrower circles of their district. We therefore often find ourselves in the necessity of shortening these announcements. Not long ago we had to reduce such an announcement from six written pages to two pages; for what was said there had a certain value and interest for the congregation concerned - to whom it had also been communicated in the curriculum vitae - but not for the wide circle of readers of the "Lutheran" in approximately all the states of our country and beyond its borders in all five parts of the world. This does not exclude the possibility that a more detailed picture of his life might be sketched by persons who were known in wide circles of the Synod. But above all, it is important that such notices be sent in soon after the death of the deceased, for only then do they properly serve their purpose of informing the other members of the Synod that one of their co-workers has been called away by the Lord of the Church. All of

Certainly our synodal papers are intended to give a little memorial to such faithful workers in the vineyard; but if this is done after a number of months, it is of much less importance; and if, as has happened, it is done after a number of years, it is of almost no importance, and we have declined to give such exceedingly tardy notices. It is an old custom in our circles for either the local pastor, or the person who officiated at the funeral, or a neighbor in office, or a near friend of the bereaved family, to make such a submission. One cannot expect this from the editors; for they do not as a rule know the details of the life of the deceased, and simply to send in a report from a secular newspaper, which is often, on top of that, quite poorly written, is also not sufficient, because there, as is well known, often erroneous information can be found; and the reports in the "Lutheran" should nevertheless be correct and also serve as a source of history for later generations.

times. And so it unfortunately happens that the passing away of men of great merit, well known far and wide in the Synod, is not mentioned. The editors have waited from week to week and from month to month for a submission, but it has never come. We mention as examples the two deserving men who have passed to the rest of God's people at Fort Wayne during the present year, Rev. J. W. Miller, for many years pastor of St. Paul's parish there, faithful caretaker of our college there, vice-president of the Synod for quite a number of years, and well known in all our districts, and Rev. Philipp Wambsgantz, also pastor for many years first at the Emanuel congregation and then at the Emmaus congregation and known in wide circles of our synod as a supporter and zealous representative of charitable efforts. Not a word about the life and work of these two men has come to the "Lutheran." We will at least now, in the last number of this year, inform you that D. J. W. Miller was born in Cove, Maryland, September 16, 1860, and died and was buried in Fort Wayne in May, 1933, and that the dates for Father Philip Wambsgantz are: Born February 16, 1857, in Adams County, Indiana, died April 22, and buried April 24, 1933, in Fort Wayne. Their names shall not be forgotten in our Synod. L. F.

Lutheran Choir and Church Music. At the Luther celebrations held throughout our Synod, about which we still receive reports, both more detailed and shorter, emphasis was rightly placed on Lutheran church music, and where this was not done, one could take an example from others who have done so. The main focus is and must remain Lutheran chorale, and our choirs do not want to forget that they are especially called to awaken the understanding for the beauties of chorale and the interest for proper Lutheran church music in general.



A view from the festive assembly

and to cultivate in contrast to the often so shallow and meaningless choral pieces that are put on the market, and the Roman Catholic or Greek Catholic choral and mass music of a completely different kind. Our choirs do not always consider the impression they make, how they can really make the service richer and more uplifting for real edification, if they also sing the well-known chorales in beautiful, correct, ecclesiastical harmonization or, under certain circumstances, in unison. Just ask our simple Christians, who often have a quite striking understanding of this, even if they cannot explain and justify it further. In addition to the chorale, there is the special choral music that has been given to the Lutheran Church by Johann Walther and Ludwig Senfl, the friends of Luther, by Praetorius, Bach and others up to the new and most recent times. Therefore, it is very gratifying that larger choir associations in our circles are more and more active in the cultivation of such music. There is the Bach Choir in Chicago, the Bach Choir in Detroit, which we have already heard repeatedly; there are many a congregational choir here in St. Louis and elsewhere, which is anxious to present only really good, worthy, church choral songs in the services. Recently we also learned something more about the Lutheran choir in Sheboygan, Wisconsin, which we have never had occasion to hear, but which has been working in this direction for nearly ten years. It has performed publicly nearly 150 times in twenty different localities in the State of Wisconsin, often before a large audience. His purpose is, first, to proclaim the praises of God in song, and, secondly, to make his hearers, especially our Christians, fairly acquainted with Lutheran church music; and this he does, much like other such associations, without any intention of gain, merely for the sake of the cause.

Recently the students of our seminary sang the chorale "Nun lob, mein' Seel', den HErrn" at a church celebration,

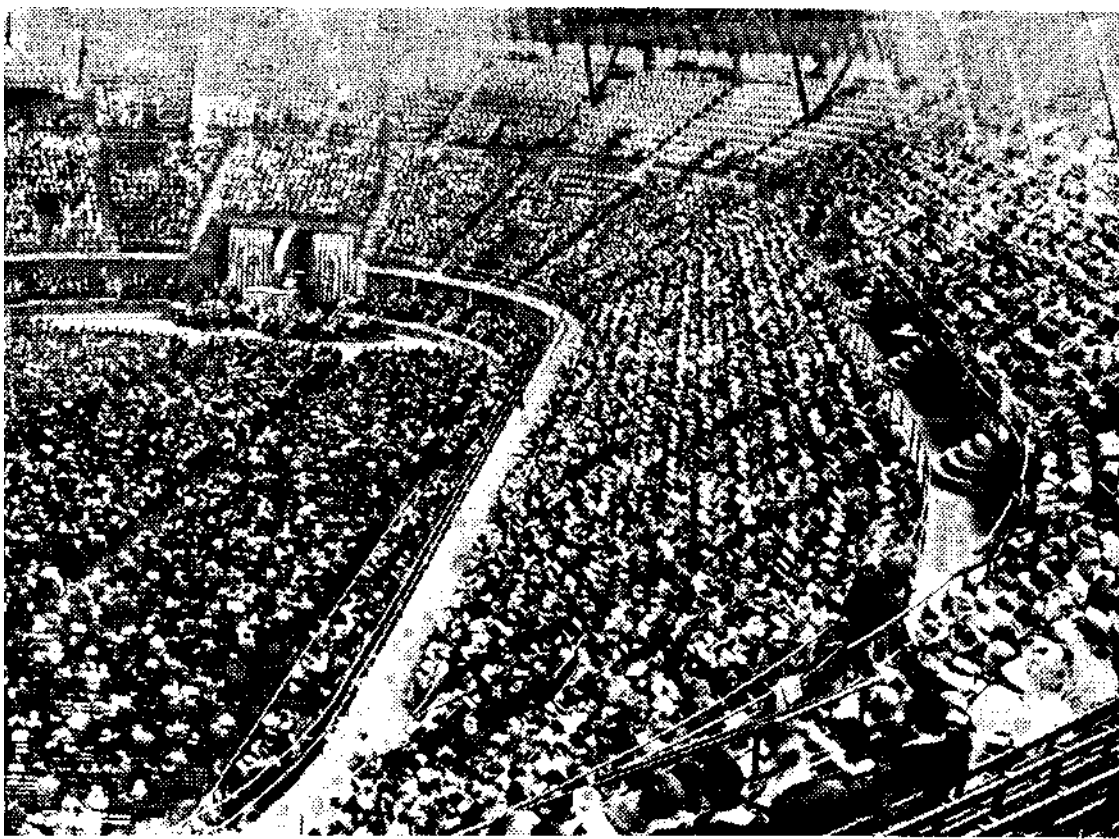
whose text was composed after the 103rd Psalm by Johann Gramann, Luther's friend, and whose melody was composed by Hans Kugelmann, according to text, content and music one of the great chorales of our church, indeed, the oldest hymn of the Lutheran church, written before 1541. Our students sang the chorale in one voice, and in a right full male voice, not so breathy, unnatural, and sentimental as is sometimes sung in our churches and elsewhere. They had divided themselves into three choirs, and the church was very suitable for this arrangement. The two galleries in the cross of the church are opposite each other, and the third choir found its place on the organ choir. The two choirs facing each other sang the first verse in such a way that one choir sang two verses first, and then the other choir sang the two following verses. For the second verse, one choir sang four stanzas first and then the other sang the four following stanzas. Anyone who looks at the song carefully will immediately see how appropriate this was, since two and four verses always express a complete thought. The third verse was sung by the third choir, whose number was somewhat less, on the organ choir, and the diminished tone fitted excellently just to the wording of this verse. The fourth verse was sung in unison by all three choirs. The whole made an overwhelming impression and really served to edify and to emphasize the beauty of the Lutheran chant. L. F.

Domestic.

Why some congregations are declining in membership. In recent years the membership of the Methodist Church in this country has been steadily declining, so much so that the last Methodist Annual Conference appointed a commission to investigate the matter thoroughly. The Methodist Church receives many new members each year, so that the ab-

The committee reports that the decrease in the number of members cannot be attributed to a lack of missionary zeal and activity. Now the committee reports that the decrease in membership is partly due to the fact that the funds for church and mission are calculated on the basis of the existing number of members. Some congregations, therefore, are tempted to simply drop the names of non-paying members and delay the admission of children who are not yet contributing until they are able to make regular contributions. This is done so that the congregation is not allocated too large a sum.

The "Messenger of Peace," which brings this notice, asks at the close of the report, "Whether this good also occurs in other churches?" Wherever this is the case, it is a dishonesty that should not occur among Christians. To be sure, church members who do not contribute to God's kingdom, though they might well do so, are to be disciplined, because faith is not manifested in them by good works. But



utherfeier der St. Louiser Gemeinden.

To discipline the church does not simply mean to "remove names", but to deal with such persons according to God's word until they are either won over or until they have completely hardened themselves against God's word. In the one case they are to be acknowledged as brethren, in the other they are to be cut off from the church as despisers of the Word. But it will always remain, after all, that earnest and zealous Christians bear the heaviest burdens. And they should do so gladly. For our Saviour has given so much for them that even the greatest gifts still remain quite small in comparison with his great gift for us: the gracious forgiveness of our sins for the sake of the precious blood which he shed for us. J.T.M.

The Church in Time of Need. Samuel McCrear Cavert, General Secretary of the Federal *Council of the Churches of Christ in America*, writes about the churches of our country,

The following: "When the income of the people increases, the church apparently does not take a due share in the prosperity of the masses. But when hard times come, loyalty to church and religion shows itself quite strong. In the tables of numbers we see evidence that the American people will not give up their churches." By the "tables of figures" Cavert means that in 1929 the churches of our country contributed to the kingdom cause \$681,000,000, while in 1932 there was a decrease of forty per cent in contributions; that is, in 1932 the churches of our country contributed only \$378,000,000 to church and missions. This, however, is a large decrease; but in the same period the national income had decreased by fifty-four per cent. While the annual national income in 1929 was \$85,000,000,000, in 1932 it was only \$40,000,000,000. The people of the church thus still strongly supported the cause of the kingdom of God after a comparatively great diminution of income had set in among them. It is significant, however, that between the years 1927 and 1929, when the economic boom was still going on, the gifts for church and mission declined steadily. In comparison with the money spent on recreation and unnecessary purposes, our people contributed little to church and mission during these prosperous years. Is not this perhaps why the chastening rod of God has come upon us? J. T. M.

Catholic services in Protestant churches. Recently we have repeatedly read that Methodists have offered their churches for the use of Catholics whose churches were damaged or destroyed by fire. The Catholics have also taken up the offer each time, placing their altars in the Protestant churches and saying Mass there. This was declared in the daily press to be very "noble" and "fine," indeed a sign that in the future there would be a better understanding between the various church communities. But the matter is by no means so "peaceful and fine" as it is made out to be. For the Methodists it is no honour at all that the Catholics drag their consecrated altar into their church before they hold mass there. Thus they say plainly to the Methodists, "There is nothing the matter with your service; our butchery service alone is right."

By the way, the difference between the papal church and the sects is not so great. Both are ultimately only concerned with "works". The papist wants to be saved by good works and so does the modern Methodist. The Papist does not believe "By grace thou shalt be saved" and neither does the Methodist. The Papist does not hold the Bible to be the only source and rule and guide of doctrine and neither does the Methodist. The Papist clings to his Pope, and the Methodist to his "reason." To the dear gospel both are. J. T. M.

Have there really been ice ages? Today's unbelieving scholars claim with great certainty that several millennia ago all of northern and much of central Europe, as well as a significant part of North America, especially Minnesota and Wisconsin, were buried under a layer of ice thousands of feet thick. Then the climate changed, the ice melted, and now the many lakes and especially the huge boulders and stones prove that this ice layer was really there. These large stones had been taken up by the ice, had been carried far away from their original place of discovery, had churned up the earth, had caused the lake beds, and when the ice had then melted, they had remained lying either singly or in whole heaps. Now, however, the Dutch explorer Dr. Sandberg, who has long been engaged in researches to this effect, comes and reports that these "stone boulders" and the so-called "moraine debris" cannot be traced back at all to the former activity of the northern glaciers, indeed that there can be no question of the existence of one or more ice ages at all. He has collected much material to prove his assertion, and thinks he possesses enough counter-evidence to destroy the "glacier theory." The "certain results of science," therefore, as the "Free Church" correctly judges, are not so certain after all. Only God's word is sure, which never lies. Unfortunately, the unbelieving world does not want to accept this sure word anymore.

J. T. M.

Abroad.

The whole Bible God's Word. In Germany, as elsewhere in the world, there are at present wicked strikers and enthusiasts who would like to have either the whole Old Testament or at least parts of it removed from the Bible. In opposition to them the German Bible Societies have recently passed the following resolutions: "The German Bible Societies and Bible Institutes unitedly and unanimously confess the Holy Scriptures of the Old and New Testaments, which God has given to the world as the source of life and whose life forces have been newly opened to us by the Reformation, and will never join their hands to the mutilation and tearing of the full Bible. The Bible Societies thus follow alike the New Testament, the history of the Church from its beginnings to the present time, the unanimous faith of the Christian community of all times and nations, and the Confessions of the Reformation Churches." This is a right Christian confession to all who reject the Old Testament as God's Word. The Bible of the Old Testament is not a book of the Jews, but a Christian book, in which the promise of our Savior truly shines gloriously, and the Holy Spirit paints before our eyes the high value of the atonement through the promised Messiah. Whoever does not regard the Old Testament as the Word of God, will not regard the New Testament as such either. And he who blasphemes the Old Testament blasphemes the Holy Spirit, who inspired not only the New, but also the Old Testament to the holy writers. "All Scripture [is] inspired of God," 2 Tim. 3:16. Thus Scripture itself judges, and in this we should and will abide. J. T. M.

The Pope and the League of Nations. In the "Alsatian Lutheran" we read: "Already at the foundation of the League of Nations the Pope wished to become a member of it. But the state governments did not think of responding to his wishes. Now these wishes are resumed and supported by many newspapers and influential groups. The Roman Archbishop of Vienna has raised this claim of the Pope in public, and many circles are very sympathetic to it. The Protestant World Churches, which support the Pope

The Roman Pontiffs, who would so gladly have joined their World Church Conferences, cannot and will not oppose his becoming a member of the League of Nations. It is pointed out in the newspapers that the Roman Pontiff is the greatest international power, and that he is also the one with the greatest moral authority to promote understanding among nations and world peace. That is why the Pope is best suited to settle disputes between nations. He should therefore be given the seat in the permanent council of the League of Nations which had been vacated by Japan's withdrawal from it, especially as he had now also become the free ruler of his Vatican State through the treaty with Italy."

The paper "Nur selig" (Only Blessed), from which the report is taken, comments on this: "The League of Nations is already nothing other than a tool of the old Roman world empire policy for the oppression and destruction of those peoples who do not want to submit to this world empire. The accession of the Pope would make this even more apparent." J. T. M.

"The Truth About Indulgences." As we know, the Reformation began with Luther's testimony against Roman indulgences. The Catholic people of Luther's day bought indulgences for money and therefore stopped coming to the "Sacrament of Penance." That is why Luther stood up against the sale of indulgences with great seriousness. At this year's Luther celebration one therefore quite rightly came to speak of indulgences, and this caused the Roman Cardinal Faulhaber to speak on the last All Souls' Day (November 2) of the "truth about indulgences". In doing so, Faulhaber stated, "Indulgences are, first, a remission of penalties for sins, not a remission of sins; second, a remission of temporal penalties for sins, but not a remission of eternal penalties of hell; third, a remission of temporal penalties for sins outside the Sacrament of Penance." According to the teaching of the Catholic Church, indulgences rest on "three pillars of the Catholic Church," namely, "on faith in the binding and redeeming power of the Church, on faith in the infinite redemption of Christ, and on faith in the communion of grace and love of the Church." Thus the Roman Church deceives her followers. "Luther has explained the truth about indulgences very clearly, for he has shown that indulgences are nothing but a means invented by the devil to lead the Christian people away from Christ and His most holy merit. According to God's Word, whoever believes in Christ has forgiveness of all sins and therefore no longer needs indulgences. The indulgence is only there to support the Roman works righteousness." J. T. M.

An Indian Missionary Society. In addition to the various missionary societies working in India, there is one which is conducted entirely by Indians. This is the National Missionary Society, founded about twenty-five years ago. This Indian Christian Missionary Society has members in all church denominations, but sends only Indian missionary workers into the field. The special task which the Society has set for itself is the preaching of the Gospel in such parts of India as are not yet occupied by missionaries of the missionary societies working in India. At the same time the Society is working towards the better cultivation of the spirit of mission in all the churches of India. It is at present active in eight provinces and ten linguistic areas. In forty-eight places it maintains one hundred and sixteen mission workers. Its institutions include a hospital, three dispensaries, an orphanage, a maternity home, thirty-three elementary schools, and a printing press. In addition to these there is an educational institution connected with a boarding school. The Society prints Christian periodicals in four languages. The Natio is built up

nal Missionary Society on the idea that the gospel can best and most easily be spread in heathen lands by native laborers, an idea in which there is much truth.

J. T. M.

Against the disgrace of "trafficking in girls". Everyone knows what is meant by the word "trafficking in girls." In the so-called cultural states of Europe and America, people have been fighting against it for years, and at least with some success. Even the League of Nations supports the fight against this crime. In Japan, however, the trade is still flourishing at the present time, and it is reported, on the basis of fairly certain calculations, that last year alone over forty thousand girls were sold there for lewd purposes. The shameful trade is based on an old tradition dating back more than half a millennium. Now, however, an association of women in Japan has turned against the disgrace that weighs on their fatherland and wants to put an end to it. There are prospects that the government will also support the fight against it. Up to now, trafficking in girls has been under the protection of the authorities, who have earned a considerable income from it.

This message may remind us Christians of our sacred duty to see to it that our children do not fall into the hands of the corrupter. There is much temptation to do this even in our "Christian land," as anyone must admit who is even superficially acquainted with the books and magazines, the theaters and cinemas (movies), the dance halls and other places of amusement in this country. In this respect it is truly heathenish with us, not only in the large cities, but also elsewhere. Christian parents have truly cause to watch and pray!

J. T. M.

A former "African blasphemer." In our English hymnal are two songs which our English church folk love to sing. One begins with the words, "Safely through another week"; the other exclaims, "How sweet the name of Jesus sounds!" When the poet of these songs chose an epitaph for himself shortly before his death, he wrote: "Once an unbeliever and a voluptuary, a slave-servant in Africa, but by the abundant grace of our Lord and Saviour Jesus Christ made right and restored, and forgiven his sin, and destined by the Lord to preach the faith which he had so long sought to destroy." The poet of these songs was named John Newton. After his conversion he served his Saviour for over fifty years, and died in old age believing in his Saviour. Through the gospel the unbelieving sailor became a preacher, and was permitted to serve in the preaching ministry for many years. From him also comes the beautiful song, "Glorious Things of Thee are Spoken, Zion, City of Our God." How powerful is the word of God! How glorious is the work of the mission! To make sinners blessed: that is the aim of all our missionary work. If it sometimes becomes hard for us to pray and give for the mission, let us also remember John Newton, and the thousands of souls who have been wonderfully won by the preaching of the gospel. Then giving will be easy.

J. T. M.

We ought to learn well, and to consider with earnestness the honour to which we have come, in that Christ was made man. For it is such an honour, that if a man were an angel, he would wish that he were a man, that he also might boast: My flesh and blood sitteth above all angels. Therefore we men ought to consider ourselves blessed. (Luther.)